

RECEIVED 8 JUN 1867.

Arthur Miall

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# Donconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXVII.—NEW SERIES, No. 1120.]

LONDON: THURSDAY, MAY 2, 1867.

PRICE { UNSTAMPED... 6d.  
STAMPED..... 6d.

## LONDON MISSIONARY SOCIETY.

### SERVICES AT THE SEVENTY-THIRD ANNIVERSARY.

MONDAY, MAY 6TH.

MORNING.—Seven o'clock.—Prayer meeting at the Mission House, Blomfield-street, specially to implore the Divine blessing upon the several Services of the Anniversary. To close at a quarter past eight punctually.

AFTERNOON.—A Meeting of Directors and Delegates will be held at the Mission House, Blomfield-street, at Three o'clock, to which the attendance of Directors, both Town and Country, is respectfully invited.

WEDNESDAY, MAY 8TH.

MORNING.—SUNREY CHAPEL.—Sermon by the Rev. Professor J. McCOSH, LL.D., of Queen's College, Belfast.

EVENING.—POULTRY CHAPEL.—Sermon by the Rev. ALEXANDER THOMSON, M.A., of Manchester.

Morning Service to commence at Half-past Ten, Evening at Seven o'clock.

THURSDAY, MAY 9TH.

MORNING.—The ANNUAL PUBLIC MEETING will be held at EXETER HALL, STRAND.

Chair to be taken at Ten o'clock precisely, by GEORGE LEEHAN, Esq., M.P.

EVENING.—WESTMINSTER CHAPEL.—A Special Sermon to Young Men will be preached by the Rev. Dr. NORMAN McLEOD, of Glasgow.

Service to commence at Seven o'clock.

Also, on the same evening, JUVENILE SERVICES will be held at the following places of worship, at Seven o'clock:—

Craven-hill Chapel ..... T. Chambers, Esq., M.P.,

Q.C., Chairman.

Kentish-town Chapel ..... Rev. J. C. Harrison,

Chairman.

Kingsland Congregational Church.....Rev. T. W. Aveling,

Chairman.

Tickets for the Meeting at Exeter Hall may be obtained at the Mission House, Blomfield-street, Finsbury.

MISSIONARY COMMUNION, FRIDAY, MAY 10TH.

EVENING.—The Ordinance of the Lord's Supper will be administered to Stated Communicants of Christian Churches who produce Tickets from their respective Ministers, at the following places of worship:—

Union Chapel, Islington.....Rev. John Kelly.

Hanover Chapel, Fencham .....Rev. James Rowland.

Tottenham-court-road Chapel .....Rev. Andrew Reed, B.A.

Wycliffe Chapel .....Rev. J. Kennedy, M.A.

Blackheath Congregational Church.....Rev. Joseph Beasley.

Services to begin at Seven o'clock.

SABBATH, MAY 12TH.

Sermons will be preached on behalf of the Society at various

Chapels in London and its vicinity.

ROBERT ROBINSON, } Home Secretaries.

W. FAIRBROTHER, }

Mission House, Blomfield-street, Finsbury,

April 30, 1867.

RELIGIOUS TRACT SOCIETY.

THE PUBLIC MEETING

Will be held in EXETER HALL on FRIDAY EVENING, MAY 3rd; the Chair to be taken at Half-past Six o'clock, by COLONEL M. I. ROWLANDSON, late Persian Interpreter to the Commander-in-Chief at Madras.

SPEAKERS AND TOPICS.

Rev. HUGH STOWELL BROWN, of Liverpool—"Christian Literature for the Masses."

Rev. W. HASLAM, M.A., Rector of Buckenham, Norwich—"Tracts as Means of Conversion."

Rev. F. CANNON, M.A., Chaplain to the Forces—"Tracts and the German War."

Rev. JOHN GRITTON, late of Madras—"The Religious Press in India."

Rev. J. WILLIAMS, M.A., Milan—"Christian Efforts in Italy."

Tickets may be had on application at the Depositories, 54, Paternoster-row, and 164, Piccadilly. Admission without

Tickets to the Gallery and back part of the Hall.

A SERMON

Will be preached on behalf of the Society on SUNDAY EVENING, MAY 6, at UNION CHAPEL, ISLINGTON, by the Rev. HENRY ALLON. Divine Service to commence at half-past six o'clock.

COLONIAL MISSIONARY SOCIETY.

The ANNUAL MEETING will be held in the WEIGH HOUSE CHAPEL, Fish-street-hill, on MONDAY EVENING, May 13, 1867.

The Chair will be taken by W. E. BAXTER, Esq., M.P.

The meeting will be addressed by Rev. J. G. Rogers, B.A.;

F. Tomkins, M.A., D.C.L.; Rev. E. Paxton Hood, of

Brighton; Rev. W. Marshall; F. Allport, Esq.; and Rev. G. D. Macgregor, of London.

JAMES SPICER, Treasurer.

ALEX. HANNAY, Secretary pro tem.

BRITISH SOCIETY for the PROPAGATION of the GOSPEL AMONG the JEWS.

Right Hon. Lord CALTHORPE, Treasurer.

The TWENTY-FOURTH ANNUAL MEETING will be held at FREEMASONS' HALL, on TUESDAY EVENING, MAY 7.

The Chair to be taken at half-past six.

Tickets to be had at the Offices, 98, Great Russell-street, Bloomsbury-square.

Rev. Dr. HAMILTON, } Hon. Secs.

Rev. J. STOUGHTON, }

Rev. Dr. HOOLE, }

## BAPTIST BUILDING FUND.

The ANNUAL MEETING of the BAPTIST BUILDING FUND will be held on the EVENING of WEDNESDAY, 8th May, 1867, in the REGENT'S PARK CHAPEL.

Chair to be taken at Seven o'clock, by

Rev. JOSEPH ANGUS, D.D.

JAMES BENHAM, Treasurer.

ALFRED T. BOWSER, Hon. Sec.

## IRISH EVANGELICAL SOCIETY and CONGREGATIONAL HOME MISSION.

The ANNUAL MEETING of the FRIENDS of this Society will be held in the POULTRY CHAPEL, on MONDAY EVENING, May 6, at half-past six o'clock.

CHARLES REED, Esq., F.S.A., Treasurer, in the Chair.

The following Ministers have engaged to address the Meeting:—

Rev. L. D. BEVAN, B.A., of the Welsh house; Rev. JOHN WHITE, of Belfast; Rev. W. MARSHALL, of Cambridge

Heath Chapel; Rev. R. SEWELL, of Londonderry; Rev. H. SIMON, of Tolmer-square Chapel; and other Gentlemen.

## EVANGELICAL CONTINENTAL SOCIETY.

The ANNUAL MEETING of this SOCIETY will be held in the LOWER ROOM, EXETER HALL, on THURSDAY EVENING, May 9, at Half-past six p.m.

Deputies from Paris, Geneva, and Brussels, and other ministers, will address the meeting.

7, Blomfield-street, E.C.

## HOME MISSIONARY SOCIETY.

The FORTY-EIGHTH ANNUAL MEETING of the Subscribers and Friends of this Society will be held in the POULTRY CHAPEL, on TUESDAY EVENING, May 7th, 1867.

Chair to be taken at Half-past six o'clock.

SAMUEL MORLEY, Esq., will preside.

The following ministers have engaged to address the meeting:—

Rev. Dr. SPENCE, of Poultry Chapel; Rev. J. B. FLAIG, M.A., Brighton; Rev. R. D. WILSON, of Craven Chapel; Rev. E. JONES, of Bridgewater; Rev. A. KING, of Greenwich.

## THE ROYAL JENNERIAN and LONDON VACCINE INSTITUTION.

The ANNUAL MEETING of this INSTITUTION will be held on FRIDAY NEXT, the 3rd day of May, 1867, at the INSTITUTION, No. 13, PROVIDENCE-BOW, FINSBURY SQUARE, E.C., at Four o'clock p.m., when the Report will be read.

Donations will be received by the Honorary Secretary, Michael Dolan, Esq., at the Vaccine House, as above; or by Dr. Epps, the Medical Director, No. 89, Great Russell-street, Bloomsbury, W.C.

## CONGREGATIONAL SCHOOL, LEWISHAM.

FOR THE EDUCATION OF THE SONS OF MINISTERS.

The HALF-YEARLY MEETING of the Governors of the above Institution was held on TUESDAY, April 23rd, 1867, at the LONDON MISSION HOUSE, BLOMFELD-STREET, FINSBURY (kindly lent for the occasion), when FIVE CHILDREN were ELECTED.

The following were the successful candidates:—

DANIEL G. W.

EDWARDS, E. W. P.

HARRISON, J.

JOLLYMAN, B.

JONES, J. P.

JOSIAH VINEY, Hon. Secretary.

## £1,000 are OFFERED by a FRIEND as a DONATION to the ALEXANDRA ORPHANAGE for INFANTS, provided a similar sum is contributed.

W. B. will give £100 upon condition that nine other persons subscribe £100 each to make up this amount.

The Committee very earnestly hope that this challenge will be accepted, so that the above contribution may not be lost to the Charity. Smaller sums, to any amount, will be thankfully received.

JOSEPH SOUL, Hon. Sec.

25, Ludgate-hill, E.C.

Twelve additional infants will be admitted on the 23rd May.

## FINCH HILL NEW CONGREGATIONAL CHURCH, Douglas, Isle of Man.

The members of the Athol-street Church, Douglas, are engaged in the erection of a new place of worship. We have been induced to make an appeal for aid to friends in England for the following reasons:—

1. It is solely a desire to meet the wants of the English visitors, who frequent the island in large numbers during the summer months, that has rendered this work necessary; and it was at the urgent request of several of them that it was undertaken.

2. Congregationalism is at a low ebb in the island, and such an effort as the present is necessary to give it a position.

3. The want of a building where the work of the Sunday-school can be carried on has always been felt to be an insurmountable hindrance to the increase of the church.

4. The cost of the chapel and schools will be £3,000, towards which we have subscribed £1,400; and this quite exhausts our own resources, as the stated congregation does not number more than 200.

The sale of the old chapel is expected to meet the cost of the site.

Of the remaining sum still necessary, a loan of £500 has been promised by the Chapel-building Society, and about £100 has been subscribed by friends in England. Subscriptions have been promised or received from Sir Jas. Watts and Jas. Sidebottom, Esq., of Manchester; John Crossley, Esq., Halifax, &c.

Subscriptions will be thankfully received by either of the undersigned:—

Rev. J. WILLIAMSON, M.A., Pastor.

Mr. THOS. RICHARDS, Treasurer.

Mr. THOS. CUBBON, Secretary.

## C. H. SPURGEON will LECTURE at the METROPOLITAN TABERNACLE, on WEDNESDAY, May the 8th. Subject:—"THE NOBLE ARMY OF MARTYRS," illustrated by Dissolving Views.

THOMAS HUGHES, Esq., M.P., will take the Chair at Seven o'clock. 600 Children will sing.

Tickets, 1s. Reserved Seats, 2s. 6d., of Mr. Charles Blackshaw, at the Tabernacle. The entire proceeds to be devoted to the Funds of the United Kingdom Band of Hope Union.

## MUSIC to the PILGRIM'S PROGRESS.

The MUSIC written to BUNYAN'S ALLEGORY, by Mr. Apptommas, WILL BE PRODUCED for the first time at the HANOVER-SQUARE ROOMS, on WEDNESDAY EVENING, May 15th. Second Part of Programme, Miscellaneous Musical.

Tickets, 10s. 6d., 5s., and 3s. 6d., at the Music Warehouse, and of Mr. Apptommas, 13, Nottingham-place, W.

## ORGAN and PIANOFORTE RECITALS.

MONDAY, May 20.—The MASTERS CHARLES and ARTHUR LE JEUNE will perform on the GREAT ORGAN in EXETER HALL, and will also play some Pianoforte Selections, both Solos and Duets. The Programme will consist of Selections from Bach, Handel, Mendelssohn, Spohr, Hummel, Chopin, &c. In addition to which some Solos from the Organ will be sung by eminent Artists. The Performance will commence at Eight o'clock. Tickets will be issued in a few days.

On this occasion a Complete Edition of the Works of John Sebastian Bach will be presented to these boys.

## CRITICAL NOTICES.

"These two remarkable and highly-interesting boys continue to excite the admiration of a select but gradually widening circle. At Westminster Abbey they excited feelings of mingled astonishment and delight in the minds of a considerably numerous assembly of ladies and gentlemen, among whom were Dean Stanley and Lady Augusta Stanley."

"Their marvellous execution, their artistic power, and their masterly style, display musical powers of the highest order."

"Their remarkable musical powers excite considerable interest amongst musical authorities. Their playing creates wonder and astonishment. Their performance produced an extraordinary impression."

"Their powers of appreciation are marvellous, as the music is not simply remembered, but the ideas seem to be absorbed by these young artists, and brought out again on the instrument with a power and life which excels the performance of many great and better-known musicians."

## CIVIL SERVICE of INDIA—A COMPETITIVE EXAMINATION of CANDIDATES will be held by the CIVIL SERVICE COMMISSIONERS on MARCH 31, 1868, and FOLLOWING DAYS. The Competition will be open to all Natural-born Subjects of Her Majesty, who, on the 31st of March next, shall be over 17 and under 21 years of age and of good health and character.

## CIVIL SERVICE of INDIA.—EXAMINATION of MARCH, 1868. Copies of the Regulations may be had upon application to the Secretary, Civil Service Commission, London, S.W.

## THE SUNDAY LIQUOR TRAFFIC.

At a CONFERENCE of MINISTERS, CITIZENS of BRISTOL, and OTHERS, held at OLIFTON, on FRIDAY last, the following resolutions were cordially submitted and carried:—

"That this Conference, having considered the provisions of the bill now before Parliament for further regulating the sale of fermented and distilled liquors on Sunday in England and Wales, hereby records its approval of the bill and invites all friends of the cause to render their hearty support to secure its being passed into law."

"That this Conference hereby records its judgment that the Rev. John Garrett, D.D., deserves the gratitude of all classes of the community for his prudent and self-denying labours in this matter."

"That the best thanks of this Conference be respectfully given to John Abel Smith, Esq., M.P., for the important and valuable services he is rendering by introducing and pressing on his bill through Parliament."

"That Richard Fry, Esq., is hereby accorded the best thanks of this Conference for his able and impartial conduct in the chair."

The Executive Committee of the "London Association for Stopping the Sale of Intoxicating Liquors on Sunday" most urgently appeal for immediate pecuniary assistance at this important crisis.

## BANKERS.

NATIONAL BANK, CHANCERY-CROSS, S.W.

LONDON JOINT-STOCK BANK, PRINCE-STREET, CITY.

The following sums are gratefully acknowledged:—

Samuel Morley, Esq., £100 0 0

John Abel Smith, Esq., M.P., 1 0 0

R. C. L. Bevan, Esq., 25 0 0

A Friend in the City, 25 0 0

From Streatham, by Miss Leat, 25 0 0

James Ellis, Esq., M.D., £10 10 0

T. B. Smithies, Esq., 10 0 0

The Archbishop of Canterbury

Archbishop of Manchester

A further list will be shortly published.

SAMUEL MORLEY, Esq., Treasurer.

JOHN GARRETT, D.D., Honorary Secretary.

14, Salisbury-square, E.C., 26th April, 1867.

Petitions should be sent without delay.





## NEW CONGREGATIONAL CHURCH, BRIXTON-ROAD.

THE CONGREGATION of CLAYLANDS CHAPEL have long been sorely straitened for room and they have resolved to make a strenuous effort, not only to provide increased accommodation for themselves, but also to extend materially the Chapel accommodation of the neighbourhood, which for the last twenty years has increased but slightly, while the increase of population in every direction has been immense. Their present Chapel has been enlarged to its almost possible limits. No more could be done on the present site, and it was thought most important that a site in the high road should, if possible, be secured. After many fruitless efforts, and with great difficulty, a most desirable site in the Brixton-road has been obtained. It is directly opposite the Loughborough-road Estate, which within the last fifteen years has been literally covered with many hundreds of houses, and on which no ground could be obtained on any terms for the erection of a Nonconformist Chapel. The Congregation have purchased the freehold of the ground for the sum of £3,000. It is a large price, but the London Chapel Building Society, Mr. Samuel Morley, and other competent advisers, strongly urged that it should be secured, Mr. Morley promising £500, and the Society £500 (partly gift and partly loan) towards the object. The cost of the building is estimated at about 7,000, making the total outlay about 10,000, towards which the Committee appeal to the Christian Public for contributions to enable them to carry out their object without selling Claylands Chapel for the purpose of increasing the funds necessary for so large a work.

The site is about a mile from Claylands Chapel. Both are in the midst of a large and rapidly increasing population, and both might become, under a faithful ministry, centres of Christian light and influence in important neighbourhoods. The Congregation earnestly desire that Claylands should not pass out of the possession of the Congregationalists. But that must depend on the help which they receive from those who share their interest in the work of the Gospel. They are not seeking their own. They have spent some thousands on the Chapel, and have made it a very commodious and comfortable place of worship. If they were to sell it, their work in building the New Chapel would be comparatively easy. But they aim at a real chapel extension, and they rely on the generous help of a Christian public; for beyond all denominational interests the work is simply and purely Christian. There is, also, more work to be done than all the Churches are strong enough to accomplish, and we appeal to the sympathy and support of "all who love our Lord Jesus Christ in sincerity."

J. BALDWIN BROWN, Minister.  
JOHN DOULTON, Senior Deacon.  
JOSEPH BARTRUM, Treasurer.  
ALFRED BOULDER, Chairman.

Contributions will be thankfully received by the Treasurer, 15, Graham-street West; the Chairman, 146, Leadenhall-street; or by J. H. Rickhams, Secretary, 20, Albert-square, Clapham-road.

## UPPER NORWOOD CONGREGATIONAL CHURCH.

A BAZAAR, to aid in the extinction of the heavy debt now resting on the above Church, will be held in the beautiful grounds of the QUEEN'S HOTEL, on the 4th, 5th, and 6th days of JUNE next.

Contributions, either in articles or in money, will be thankfully received by any lady of the Committee—

Mrs. CARTER, Oakwood House, Seale-hill.  
Miss COCHRAN, Manor House, Sydenham-hill.  
Mrs. DAVIES, Newport-villa, Church-road.  
Mrs. WALTER FRANKS, High View, Church-road.  
Miss S. A. FRANKS, Pinehurst, Church-road.  
The Misses FRANKS, Walsingham House, Church-road.  
Mrs. HOLT, Fox-lane, Upper Norwood.  
Mrs. HUMPHRIES, Belvedere-road.  
Mrs. MARSHALL, the Avenue, Gipsy-hill.  
Mrs. FRANKS, Newport-villa, Church-road.  
Mrs. VINTY, Keith Lodge, Seale-hill.  
Mrs. WALKER, Fir Lodge, Penge.  
Mrs. WILKINSON, Clifton-villas, Anerley-road.  
Mrs. STRAUBER, Albert-road, South Norwood.  
Or by the Rev. R. LEWIS, Montrose-villa, Anerley-hill.

**HOSPITAL for DISEASES of the SKIN, BLACKFRIARS.** Patroness: H.R.H. the Princess of WALES. Established 1841. 800 to 1,000 poor persons are relieved every week.

The expenses of last year considerably exceeded the receipts. pecuniary assistance is most urgently needed.

Bankers—Messrs. Barclay and Co., Lombard-street, E.C.  
H. SOUTHWOOD SMITH, Hon. Sec.  
ALFRED A. RICHARDS, Secretary.

Contributions of old rags for bandages will be most thankfully received.

## SPRING-HILL COLLEGE, BIRMINGHAM.

PROFESSORS:  
Rev. T. R. BARKER: Exegetical Theology and Classics.  
Rev. G. B. BUBBER: Dogmatic Theology and Philosophy.  
HENRY GOWARD, M.A., LL.B.: Mathematics, &c.

Candidates desiring to enter the College next September, on the Foundation, are requested to apply before the 31st of June to the Secretary of the Board of Education, the Rev. S. Pearson, M.A., Arthur-road, Edgbaston, Birmingham.

R. W. DALE, M.A.,  
Chairman of the Board of Education.

## LANCASHIRE INDEPENDENT COLLEGE.

SHORROCK FELLOWSHIPS.  
One of these Exhibitions (yearly value, £11.) will be offered for competition to Students entering upon the Theological Course in the Session commencing September, 1867.

The Subjects of Examination may be learned from either of the Resident Professors, or from the Secretary, the Rev. J. H. Gwyther, B.A., Stalybridge.

Applications for admission to the College should be sent in not later than August 30th.

## HENGISTBURY HOUSE, CHRISTCHURCH, HAMPSHIRE.

PRINCIPAL—Rev. JOSEPH FLETCHER.  
ASSISTANT-MASTER—Rev. W. C. BARLOW, B.A., University of London.  
FRENCH MASTER—M. E. GUESDON, B.A., B.S., University of Paris.  
GERMAN MASTER—Herr GREINER.

TERMS:  
For Pupils under Twelve years of age . . . 60 guineas.  
For Pupils under Fifteen years of age . . . 80 guineas.  
For Pupils over Fifteen years of age . . . 100 guineas.  
Fees, &c., will be forwarded on application.

**TO SCHOOLMASTERS.**—The ADVERTISER (A Minister) seeks a Competent PERSON to take a SHARE in a SCHOOL of some years' standing, situated in a healthy neighbourhood. His house is large, held on lease, amply furnished to accommodate boarders, and is provided with every school requisite; but from the fact of his holding a Public Appointment, he cannot give the Pupils his sole attention.

Application, by letter only, to Alpha, 133, Church-road, Essex-road, N.

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# GROVER AND BAKER'S PRIZE MEDAL ELASTIC OR DOUBLE LOCK-STITCH SEWING MACHINES

Are acknowledged to be  
INCOMPARABLY SUPERIOR TO ALL OTHERS  
For strength and beauty of stitch, simplicity, durability, ease of management, and wide range of work, from the very finest to the heaviest.

The only Machines which both  
SEW PERFECTLY AND EMBROIDER PERFECTLY.

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EVERY MACHINE GUARANTEED.

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## TETTENHALL PROPRIETARY SCHOOL

MIDLAND COUNTIES PROPRIETARY SCHOOL COMPANY, LIMITED.

HEAD MASTER: Rev. ROBERT HALLEY, M.A.  
SECOND MASTER: EDWARD STRAINE JACKSON, Esq., M.A.

TERMS:  
For Pupils entering under 14 years of age, 50 guineas.  
For Pupils entering above 14 years of age, 60 guineas.  
The Next TERM will COMMENCE on the 1st AUGUST.  
The New Buildings are now completed.

## EDUCATION by the SEASIDE. CLIFTON VILLA, SOUTH CLIFF, SCARBOROUGH.

Mrs. MAYNARD, assisted by efficient Governesses and Professors, continues to receive a limited number of Young Ladies, giving them the advantages of a superior education in combination with the comforts and refinements of a Christian home.

The ensuing TERM COMMENCES on FRIDAY, April 26th.  
References:—Rev. Jas. Acworth, LL.D., Scarborough;  
Rev. Robert Halgarnie, Scarborough; Rev. S. G. Green, B.A., President of Rawdon College; E. B. Underhill, Esq., LL.D., London; Rev. W. Guest, Canonbury, London.  
Prospectus on application to the Principal.  
Terms inclusive.  
Every facility for Sea Bathing.

## BRISTOL BAPTIST COLLEGE.

The COMMITTEE of the BAPTIST COLLEGE, BRISTOL, are desirous of obtaining the services of a Lady as MATRON, to take charge of the Domestic Arrangements of the College, from JULY next. She must be a member of a Dissenting Church, between forty and fifty years of age, and without incumbrance.

Applications, stating age and qualifications, together with References, to be sent before the 10th of MAY, to the Secretary, the Rev. N. Haycock, M.A., London-road, Leicester, of whom all useful information may be obtained.

**A DOMESTICATED YOUNG LADY** seeks an ENGAGEMENT as ASSISTANT HOUSEKEEPER, useful COMPANION to a LADY, or any position of trust; or as NURSERY GOVERNESS to One or Two Children not requiring accomplishments. Salary not so much an object as a Christian home. Highest references.  
Address, A. P., 17, Myddelton-street, Clerkenwell, London, E.C.

**A YOUNG MAN**, an experienced ACCOUNTANT, and accustomed to fill a responsible position in a large Business, seeks a RE-ENGAGEMENT. Conversant with four Continental Languages. References first-class.  
Address, F. N., care of G. D. Freeman, Esq., solicitor, 44, Bedford-row, W.C.

**WANTED**, by a young man, aged 22, of good business habits, a SITUATION as CLERK in a Merchant's Office. Has had four years' experience, and is a good penman and accountant. Good references.  
Address, T. C., "Nonconformist" Office, 13, Bouverie-street, E.C.

**FURNISHED APARTMENT**, and Partial or Entire BOARD, with a Family.—To LET, a large and lofty BEDROOM, single or double-bedded, beautifully situated. Gentlemen requiring such an Apartment, either permanently or for a limited time, will find the above most eligible.  
Address, A. B., 35, Oakley-square, N.W.

**YES or NO.—POLYGRAPHIC HALL,** KING WILLIAM-STREET, STRAND.  
SILVESTER and SCHULZE, the great mystery of London, EVERY EVENING at Eight; Wednesdays and Saturdays at Three.—Admission, 1s., 2s., 3s. Box-office open from Ten till Four.

**PARIS EXHIBITION.**  
COOK'S CHEAP EXCURSION by the SHORTEST, CHEAPEST, and most PICTURESQUE ROUTE.—Fares from London-bridge, or any London, Brighton, and South Coast Stations to Paris and Back, 20s. or 27s. Next Excursion, May 7. Tickets good for returning any day up to May 21.

COOK'S REDUCED FARES by NIGHT SERVICE.—Single Journey Tickets, 15s. or 20s. Return Tickets, good for one month, 25s. or 30s.

COOK'S ORDINARY SERVICE RETURN TICKETS.—To return any day within one month, 50s. or 55s. To return any day within two months, 55s. or 60s.

Accommodation in Paris secured for 2,000 per night, vary ing from 5 to 20 francs.  
Tourist Office, 98, Fleet-street, London.

**SHORTHAND.—PITMAN'S PHONOGRAPHY.**—Phonography is taught in Class, at 7s. 6d.; or Private Instruction given, personally or by post, for £1 1s. the Perfect Course of Lessons.  
London: 20, Paternoster-row, E.C.

**BOOKS BOUGHT**, to any amount, and the utmost price given for them in cash, thereby saving the delay, uncertainty, and expense of public auction, by a second-hand Bookseller, 25 years of Newgate-street. Catalogue gratis. N.B. Manuscript Sermons always on sale or purchased  
T. MILLARD, 38, Ludgate-hill, City.

## CLERICAL, MEDICAL, AND GENERAL LIFE ASSURANCE SOCIETY.

BONUS MEETING, 1867.

The Report presented at a Meeting held on the 3rd January last for the declaration of the EIGHTH BONUS, showed,

1. AS TO THE PROGRESS OF THE SOCIETY.  
That during the quinquennial period which terminated on the 30th June, 1866,

NEW ASSURANCES for a total sum of £1,518,181 and yielding £50,497 in Annual Premiums, had been effected, of which sum the former exceeded by £31,811, and the latter by £3,394, the corresponding items of any previous period; that the INCOME had increased from £195,400 to £215,327 per annum; and that

The ASSURANCE FUND, after payment of £5,303 on account of Bonus at the last Division, had risen from £1,432,191 to £1,619,539.

2. AS TO THE FINANCIAL POSITION OF THE SOCIETY.  
That the Assets on the 30th June, 1866, were £1,619,593 11 8 And the Liabilities on the same date . . . . . 1,343,708 19 2

Leaving a surplus of . . . . . £275,885 15 6

And that, after setting aside £50,000 as a special reserve fund, The AVAILABLE PROFIT was £225,885 15s. 6d., of which sum £225,000 was recommended for division.

3. AS TO THE RESULTS OF THE DIVISION.  
That the portion of this sum of £225,000—viz., five-sixths, or £187,500—which fell to the Assured, would yield a REVERSIONARY ADDITION to the POLICIES of £272,651, averaging 45 per cent., or varying, with the different ages, from 32 to 65 per cent. on the premiums paid since the last division; and that the

CASH BONUS, which is the exact equivalent of such Reversionary Bonus, would average 25 per cent. of the like premiums.

The Report explained at length the nature of the Investments and the bases of the Calculations, the results of which, as above shown, are eminently favourable.

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# THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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## Eccliaistical Affairs.

### THE LIBERATION SOCIETY'S MEETINGS.

BEYOND congratulating the Executive Committee, the Council, and the members of this organisation, on the spirit which characterised yesterday's gatherings, it is not our purpose to offer any general comment upon the proceedings. We desire to confine our remarks to a single subject. It is one which was most ably discussed at the last meeting convened by the Young Men's Committee, and it was referred to in one of the resolutions submitted to both the meeting of the Council and the larger meeting of members and friends in the evening. It has more than once come to the surface for consideration in connection with the possible future of the Irish Church, and it is now frequently mooted in connection with the English Church Establishment. There are some, indeed, who regard it as a sunken rock ahead, upon which there is no small danger that our goodly vessel will ultimately split. We quote the words of the resolution referred to, as pretty accurately describing what we mean. After glancing at the confusion now prevailing within the English Establishment, and to the doubts it is awakening in the minds of Churchmen whether legal and Parliamentary machinery for regulating the affairs of religious communities is the aptest for its professed purpose, the resolution thus proceeds—"At the same time, it having been suggested, as a remedy for existing evils, that the restrictions imposed by the Establishment should be so relaxed as that the widest diversity of creed and practice may be expressly tolerated within its pale, the meeting feels it to be a duty emphatically to protest against a system which it believes would be injurious to religion and demoralising to the nation."

This plan of neutralising one class of the evils springing out of Church Establishments—those, we mean, which discourage freedom of thought, engender exclusive pretensions, and legalise intolerance—seems to possess peculiar charms for politicians of the advanced Liberal school. We can hardly affect astonishment that such should be the case. Their chief interest is centred in the political and social aspects of the question. They value the endowments which are attached to every parish as so much accumulated material which may be turned to account in raising the civilisation of the people. They believe in the advantage of endowments. In their view it is a leverage with which they cannot afford to part. By means of it, an immense number of small communities, especially in the rural districts, get a man of education and good breeding located in their midst, whose vocation it is to turn their attention to something higher than clouds and bullocks, to watch over the education of the young, and to diffuse around him the humanising and genial influences of charity and hospitality. They have no wish wholly to break

up a system which provides for these results. They look upon it as an indispensable part of the Constitution, and if it can be freed from some of its most glaring evils, they are as intent as the highest Churchman, or the most Evangelical Establishmentarian, upon preserving it.

It must not be lost sight of, moreover, that the plan presents a superficial show of charming liberality. What is more offensive to an intelligent and impartial mind than the prescription by human, and therefore fallible, authority of any particular line of religious faith, profession, or practice? As there must ever be an immense variety of opinions touching the things of the invisible world, and considerable differences of administration in order to adapt Christian teaching and worship to the circumstances of men, why should not the fact be recognised, and constitute the legal basis of the ecclesiastical system of the country? Give men liberty to think, to believe, and to worship, in the way which may best approve itself to their judgment and conscience. Release them from the barbarous trammels of tests and subscriptions, and let their own convictions have full play. It looks extremely liberal. It has about it all the appearance of religious equality. It seems to be a fair exemplification of the precept, "Do unto others as ye would they should do unto you."

And then the process by means of which such a consummation may be reached is so comparatively easy. There is no need for disturbing the settlement of property, no rooting up of old foundations, no damage inflicted on vested interests, no taking down of ancient machinery. It is but repealing the Acts of Uniformity, and the end is substantially achieved. You take no right from anybody—you give liberty to all alike. Can we wonder, then, that Liberal politicians, looking at the whole question from their particular point of view, are enamoured of this scheme, and regard it as a grand scheme of comprehension?

Still, we must resist it, and that, too, in the interests of religious equality, as well as in the interests of religion itself! For if we look at it a little more minutely, we may discover that the recommendations it exhibits at first blush cannot be sustained under sober scrutiny.

One cannot but object that a National Church, framed after this model, would be a Church in which communion in religious truth would be the last thing looked for. A Church professing everything is equivalent to a Church professing nothing. We do not see, indeed, why it should be, or why it should long remain, distinctly Christian. Certain we are that its structural principles, its chief function, its pervading spirit, would differ altogether from those which belong to the Church as founded by Jesus Christ. Comprehension, no doubt, would be a characteristic of it, but it would be comprehension without unity. Perhaps conglomeration is the term which would best express its character. There would be no more oneness, no more spiritual assimilation, no less separation of individual from individual, or of society from society, than now—or if there were, they would be rather the product of religious apathy than of religious life.

But, again, the scheme is not so liberal as it looks. Every man, it is true, ought to be equally free to teach his own faith, and to spread, if he can, the contagion of his devotional feeling. But surely, every man who may give himself to this vocation is not possessed of a valid claim upon the whole body of the public to look to national resources for his remuneration. Why should dogmas which A reveres as God's truth, be propagated at the part expense of B, who regards them as pestilent errors of man's invention. It is no rectification of the injustice, but only a repetition of it, to give B the same facilities at the part expense of A. The scheme is a scheme for the national sustentation of the clerical profession, and takes no cognisance whatever of the rights of the laity.

Meanwhile, for we cannot linger, all reverence for religious truth, as such, would be broken down, and all its moral power over the community would be neutralised. Faith is best spread by self-sacrifice, but here those appointed to cultivate and extend religious faith would be deprived of the opportunity of showing disinterested zeal. We can hardly imagine a more fatal engine of demoralisation. We only hope that the Liberation Society will take measures in good time to expose the true character and tendency of this alluring but most deceptive project. It is part of their work, and they will no doubt set themselves to do it opportunely and effectually.

## ECCLIASTICAL NOTES.

WELL, there were no waxen images used at Easter. As appears from the reports in the Church papers, there was a considerable display of lawns, and linens, and silks, and velvets; of gilt crosses and brass censers; but, as a whole, the decorations of the churches appear to have been in exceedingly good taste. It would be quite impossible, we should imagine, for even a "splenetic Dissenter," if there be such a person, to quarrel with anemones, hyacinths, primroses and cowslips, and very pretty must the buildings have looked that were decorated with these jewels of spring. The employment of works of nature in the decoration of a work of art, will scarcely be condemned by the most fastidious taste. Those who admit stone carvings of leaves and flowers in their places of public worship, can hardly object to the admission of leaves and flowers themselves. So what are we to say? If we were to fulfil the expectations of that portion of the public press which writes about "dreary Puritanism," "stiff Nonconformity," and "dry Dissent," we should, of course, express our horror at the idea of carrying a cowslip into a house that has been built for the worship of the Creator of all things. We regret to disappoint this section of our contemporaries. We do not look on a cowslip or an anemone as a sinful thing, although, when we go into a cowslip-field, as we went the other day, we felt inclined to pull up the golden little flower, as sin ought to be pulled up, by the roots; but that is because we were inclined to transfer it to a place nearer home. What then are we to say? Well, we think this: There is nothing more beautiful than the flowers that are now studding the roadside banks and the fields. Not a word will we say, and not a thought will we imagine, against them. Every day they help to gladden our lives. They minister to all that is best and purest in our nature. Leading our thoughts to Him of whose love they are an expression, they elevate the soul and all its affections. We would dispense with a good deal before we dispensed with the first flowers of spring. And yet, on the whole, we are glad that we have never yet felt the want of flowers in public worship. We dare say that if we were to see them in a church, they would, as they must wherever seen, gladden one as a ray of sunshine gladdens. We have no doubt that old and young would smile with pleasure at the sight; that they would, for a time, make the heart more cheerful, and therefore the worship more cheerful; but while we can do without them, we think we shall. If it should ever come to a choice between albs and tunics, and primroses and cowslips, between the ridiculous and strutting vanity which decorates a priest, and the simple and modest love which delights to look on and exhibit the works of God, we should vote for the primroses. Those who, on Easter Sunday, made their churches look so beautiful with these works, will find no disparagement from us. We can understand their feelings, and, to a considerable extent, sympathise with it. We hope they enjoyed their worship all the more for what they did.

We alluded a week or two ago, without the smallest intention of giving offence, to the virtuous labours of one "Rusticus," in aid of the abolition of the present



system of selling souls in the Established Church. We asked, at that time, for what purpose an Established Church existed, if not to support such things. "Rusticus" now gives a reply to this question:—

An Established Church exists, in order to draw a nation into religious union, to combine her forces for the warfare of Christ, and against sin, to sow harmony amongst her various orders and classes, by forming a common sanctuary for them all. If carried out in conformity to her ideal, she becomes the grandest and most beneficent institution of the nation. She is the common property of all—their noblest and their most precious property. Our Church is still this in theory and even in law. That the public right has been encroached upon on every side, that selfishness of many kinds (amongst which legalised simony is the vilest) have been introduced within her, I, who love her ardently, feel more keenly than the editor of the *Nonconformist*, who I fear only envies or hates her, possibly can feel. This reply reminds us of the German fable of three sisters, who went to a certain fountain to drink. From the mouth of one of them when she came back dropped nothing but pearls, from the mouth of another nothing but toads. The last personifies the Established Church. It is very pleasant to think, and nice of course to say, that such a Church exists "in theory" for the lofty ends which "Rusticus" describes, but when she has never existed, in fact, for such an end, is it not time to ask whether she had not better be abolished? If an institution was ostensibly established to promote Christian virtues, but somehow or other has only promoted pagan vices, what ought to be done with it?

Bishop Moriarty's Letter in favour of the distribution of the Church property of Ireland amongst all the sects, to which reference has been made in our columns has been published. We have met, in this Letter, with a frank expression of opinion, from a Roman Catholic prelate, concerning the present Ritualistic movement, which we think is worth quoting. Bishop Moriarty is one of the ablest men in the Roman Catholic Church in Ireland, a scholar, a thinker, and a writer of high culture, and this is what he thinks of the Ritualists:—

Many of the Protestant clergy have the zeal of God, though not according to knowledge. Many amongst them are serving God according to the light vouchsafed to them in simplicity and sincerity of heart. They pray, and prayer with correspondence to grace must result in union with the Church of Christ. In the sister country, we witness now, and we have witnessed for more than twenty years past, the most extraordinary phenomenon that the history of religious life presents—a spontaneous growth of faith in the very bosom of an heretical communion. Resting on the Apostle's word—that faith comes by hearing—we were inclined to think that conversion could be wrought only by the apostolic action of the Church of Christ. But we have seen men who held no intercourse with Catholics, who were estranged from us by every circumstance of their position, who openly and vehemently expressed their hatred of the Catholic Church as they apprehended it, gradually grow by study, and thought, and prayer, to the full measure of Catholic truth. Some day, when in their walk of life the embodied form of the Church appeared before them, they found to their amazement that they too were Catholics. Like those who in childhood were torn from a mother's arms, but whose dream of life was a longing desire to see her face again, they recognised, when they saw her, the true mother of their souls, and they rushed to her embrace. This extraordinary movement is still going on. Some years ago it had a more imposing intellectual form, when with the silent untroubled grandeur of an ocean wave it swelled up from the depths, and, slowly advancing towards us, bore on its crest and deposited on our shores the noblest minds and truest hearts that ever bowed before the Divine authority of the Church—such men as Newman, Wilberforce, Faber, Ward, Manning, and the host of learned ecclesiastics and laymen who followed these great leaders. At the present time we see a movement not so intellectual but more popular. We see many zealously striving to restore the outward forms of the Catholic Church, forms essentially connected with her doctrines, and which for the multitude are the chief distinguishing marks of separation. Thus, very strong and inveterate prejudices are gradually broken down; at the same time literature, architecture, archaeology, are making their own converts, and multiplying the paths of that compitum where we meet in the Field of Christ.

We have heard a good deal lately of the scenes which might possibly take place if parochial burial-grounds were opened to the Nonconformists, but it happens that we seldom hear of the scenes which do take place while Nonconformists are excluded. We have now before us two reports of burial-ground scandals, and they enable us to estimate, to some extent, the reality of the feeling of veneration which some Churchmen attach to "consecrated" ground. At Stokeinteignhead, Devonshire, by order of the rector, in order that "an uninterrupted view" of the new chancel may be obtained, the half-decayed bodies of the parishioners are now being carted away like so much offal. Thirty-six cartloads of human remains, as we learn from the *Western Daily Mercury*, have been removed and distributed over a field like "so much manure." At St. Mary's, Beverley, an equally revolting scene is to be witnessed. Here the object was to enlarge the churchyard, and a rate has been made in aid of that purpose. Skulls, arms, legs, have accordingly been thrown up. One parishioner states, at a vestry-meeting, that his father's coffin had been "cut clean in two, and a corpse buried between, so

that his parent's head was in one part, the rest of his body in another, and some one laid in the middle." We are happy to find the Dissenters, led by the Rev. W. C. Upton, attending to protest against these scandals, but the vicar declined to recognise Mr. Upton as "a brother in Christ" on such a subject. What groans and hisses, and what swearing, were heard during subsequent proceedings, we decline to chronicle, but we lean to the opinion that veneration is not so largely developed in the Church mind as is sometimes supposed. It is a capital thing to talk it when Dissenters' rights are concerned, but the talk means nothing whatever but the ecclesiastical supremacy of churchyard desecrators.

The meetings of the Liberation Society yesterday are reported at length in our columns. While they indicate satisfaction, they betray no undue elation. No one seemed to think, even at the Council meeting, where the expression of opinion is of course very unreserved, that recent successes will enable the Society and its friends to dispense with any of their work or any of the prudence with which that work has hitherto been conducted. The Council meeting was unusually large, and very animated. A prominent topic in the discussion which took place had relation to the attitude of the working classes towards ecclesiastical subjects. Very opposite views were expressed, and probably both views were equally correct, being drawn as they were from different sources of knowledge and different parts of the country. It will be seen, from the resolution which was adopted, that the Committee are to take especial care to instruct and guide the opinion of those who will probably soon become one of the political powers of the country. Large as the income of the Society now is, and satisfactory as is the balance which it can show, it will need more than it has ever yet received if it is to discharge this responsible task with completeness and success. The public meeting was the largest ever held by the Society.

## THE LIBERATION SOCIETY.

### THE COUNCIL MEETING.

The annual council meeting was held yesterday afternoon at one o'clock at Radley's Hotel, when there was a large attendance. Amongst those who were present were William Edwards, Esq., treasurer, Mr. Miall, the Rev. Dr. Rees, of Swansea; Mr. J. F. Norris, of Bristol; the Rev. J. J. Waite, of Hereford; the Rev. G. C. Hutton, of Paisley; Stafford Allen, Esq., the Rev. G. S. Ingram; Mr. Waterman, of Bristol; Mr. E. S. Robinson, Mayor of Bristol; the Rev. W. Griffith, of Derby; Mr. Shaw, of Longwood; the Rev. H. C. Leonard, M.A., of Birmingham; Mr. Joseph Cooper, the Rev. A. Mackennal, B.A., of Surbiton; the Rev. John Guthrie, M.A., of Glasgow; Mr. William Baines, of Leicester; the Rev. E. White, the Rev. F. Trestrail, the Rev. Clement Bailhache, Mr. H. R. Ellington, the Rev. N. T. Langridge, the Rev. R. Macbeth, Mr. Nunnaley, of Market Harborough; the Rev. R. H. Smith, the Rev. T. Penrose, the Rev. John Stent, T. C. Turberville, Esq., the Rev. H. Richard, Mr. D. Pratt, the Rev. Mark Wilks, the Rev. William Reed, Dr. Underhill, the Rev. Charles Williams, and the Rev. J. G. Rogers, B.A.

The CHAIRMAN said that it would be unnecessary to occupy their time with any remarks upon the present position of the ecclesiastical world, seeing that the report of the committee which would be immediately laid before them dealt with the question. The past year had been one of great changes in the social and political world, and while there was a large amount of uncertainty about the one, and the other had been in a state of cloud, they might congratulate themselves that the prospects of the ecclesiastical world were brighter than the social or political. The question they were interested in was one that engaged the attention of Nonconformist bodies, and of many within the Establishment itself. They found differences of opinion existing which would greatly assist in bringing about the object they had in view. They found the earnest minds in the Established Church feeling great difficulty in their present position, whether they looked at it from an Evangelical point of view or a High-Church point of view. It was evident that both parties felt themselves very uncomfortable, and were being led to look at the only solution of their difficulties, viz., that which the Liberation Society proposed. There had been one special feature to which the chairman wished briefly to allude,—the pecuniary support which their friends had given to the Executive Committee. Their list of ordinary subscriptions had maintained the increase of the previous year. It was true they would find the income of the year to be something less than the previous year, but this was accounted for by the fact that in the amount of the previous year 1,100*l.* was included which belonged to the special fund, and which was contributed by indi-

viduals who insisted on paying at once promises which it had been intended should extend over a period of five years. He mentioned this that their friends might not suppose that they were rolling in wealth and that they had no need of assistance during the succeeding year. He trusted that they would receive yet larger sums. The sum they had in hand would be spread over five years, and when their publications became more numerous they would require the amount. The items of their expenditure were increasing in connection with the lectures which were being delivered and the conferences which were being held. They had this matter of congratulation, however, that the sums which had been expended were to promote the influence of the Society. Their friends might take encouragement from the present state of matters, but at the same time they should feel that they must still be looked to for support and co-operation. (Cheers.)

### REPORT OF THE EXECUTIVE COMMITTEE.

The SECRETARY then presented the annual report, which commenced with a reference to the public events, and the tendencies of public opinion, which had made the past year one of almost unparalleled interest in the history of this Society. In referring to Parliamentary work, it stated that, as last session the new Parliament passed the Qualification for Offices Bill and the Parliamentary Oath Bill, it had this session given its sanction, and by decisive majorities, to other religious equality measures. Among these the bills brought in by Irish members were conspicuous, and the Dublin University Professorships Bill, the Transubstantiation Declaration Bill, and the Offices and Oaths Bills were, it was stated, all likely to become law. To the Irish Burials Bill and the Irish Church the report adverted in the following terms:—

Another Irish measure which has just been brought in is for the amendment of the law regulating the burial of persons not belonging to the Established Church; its object being to authorise the performance of a burial service in churchyards, by the minister of the denomination to which the deceased belonged, without the permission of the incumbent having been first obtained. In England no such service can be performed, whatever may be the disposition of the incumbent, but in Ireland this permissive power exists, in most cases, to secure for Dissenters the privilege which is denied them here. Should Mr. Monsell's bill pass, that which is now obtained on sufferance can be claimed as a right; and the fact that such a measure has been introduced has strengthened the determination of the Committee not to delay the assertion of a similar right in the interest of English Nonconformists.

The Committee have gladly afforded to these measures such support as was required; but they attach importance to the removal of the minor buttresses of the Irish Establishment, chiefly as preliminary to an assault on the Establishment itself. They are, therefore, glad to learn that Sir John Gray will, in a few days, again submit to the House of Commons a motion on the subject, and to believe that the present position of public affairs favours a renewed attempt to commit Liberal statesmen to decisive action in regard to an institution which grossly violates the principles of equity, and is destructive to the peace and prosperity of Ireland. But, while believing that this question is gradually ripening for settlement, they do not conceal from themselves that both in Ireland and England there are numerous politicians who associate with the extinction of the Establishment the idea of dividing its revenues between such of the religious bodies of Ireland as would accept a largess from the State. It is, therefore, not improbable that, in the first instance, measures relating to the Irish Church may call for the resistance, instead of the support, of the Committee. In that case, the distinctly expressed opinions of influential members of the Roman Catholic Church afford ground for a reasonable expectation that they will unite with English Voluntaries in resisting a policy so pernicious. There are even indications that the Presbyterians of Ireland, notwithstanding their recent efforts in the opposite direction, will be prepared to abandon the *Regium Donum*, and to fight beneath the standard of Voluntarism, rather than assent to the indiscriminate endowment of antagonistic creeds.

The Committee expressed a hope that the time was approaching when Scottish Voluntaries would press upon Parliament a series of well-prepared measures, aiming at the abolition of the Scotch Establishment, and their satisfaction at the introduction of the Edinburgh Annuitant-tax Bill, which, although rejected at the instance of the late Lord Advocate, had received a gratifying amount of support.

The Church-rate question was alluded to in connection with Mr. Gladstone's bill of last session, which the Committee supported, though it was opposed by the upholders of Church-rates. The report then referred to the Abolition Bill in the following terms:—

This session it has been brought in at the customary period, and has not only been read a second time, but by the largest majority (seventy-six) yet recorded in its favour. That is to say, the opponents of Church-rates have, by patience and firmness, regained the position which they occupied before the inquiry of the Lords' Committee had been used so effectively as a weapon of attack, and before the formation of any of the numerous organisations designed to prolong the existence of the Establishment. Nor is it an immaterial circumstance, that Mr. Gladstone has this session abandoned the idea of introducing a separate measure, and has voted for Mr. Hardcastle's bill, subject only to a reservation in favour of additional clauses, of which Mr. Waldegrave Leslie has given notice. These clauses authorise the assessment of voluntary rates, and the payment of voluntary contributions, for the purposes to which Church-rates are now applicable, and also give to those who furnish such funds exclusive control over the expenditure. As they substantially embody the proposals made last session, while the corresponding disqualifications are less rigid, the Committee are of opinion that, with some alterations and additions, they may be assented to by the supporters of the bill. So far, however, as indications are furnished



by the recent debate, it may be expected that Mr. Leslie will have to encounter the opposition of the fast diminishing upholders of compulsory rates.

The rapid advance of the movement for abolishing University Tests was spoken of in terms of warm congratulation. This year not only have the opponents of Mr. Coleridge's bill refrained from dividing on the second reading, but by a large majority the bill had been made applicable to Cambridge also.

Thus, by a single vote, the work of future sessions has been anticipated; and when this bill passes, the two Universities will, for the first time, be placed on an equal footing in regard to ecclesiastical restrictions. No person will then be required, in either University, in taking a degree (other than a degree of Divinity) to subscribe any article or religious formulary, or make any declaration respecting his religious belief. The holders of professorships, or other academical offices tenable by laymen, will be equally free from such an obligation; and in both Universities Dissenters will become eligible to act as members of the governing bodies, equally with the hitherto favoured members of the Establishment.

The Committee have done their utmost to circulate information respecting the Establishment in Jamaica, and the Voluntaries of Jamaica have expressed their grateful appreciation of these efforts, and their hope of continued aid from this country in the struggle in which they are engaged.

The Committee's efforts to instruct the young, and especially to secure the co-operation of young men, were next referred to. It was stated that the first edition of the "Conversations on Church Establishments" was nearly exhausted, and that the success of the Young Men's Conferences in London and Manchester had surpassed the Committee's most sanguine expectations.

The practical issue of the conferences had been the appointment of Young Men's Committees, and the London Committee had already held three meetings, at which well chosen topics have been introduced for discussion by addresses, the excellence of which had induced the Committee to give to them a wide circulation. A second effort of a special kind had been the holding of county conferences in Wales, with a view to developing the latent political power of Welsh Nonconformity.

The largeness of the attendance, the moral power represented by the various meetings, the frank acknowledgment of past shortcomings, and the enthusiasm and intelligence displayed in the adoption of remedial measures, combined to deepen the impression that in Wales the Society has found a soil which will ultimately well repay diligent culture, and that that country, when it is energised into political life, as it is already influenced by religious feeling, will not let its voice be unheard, and its power be unfelt, in the legislature. Whether such a result will be realised at an early or at a distant period, will depend on the energy with which the machinery created at the conferences is worked; and will also depend on the courage of Welsh Nonconformists in practically applying the principles to which they are unquestionably attached. The time is approaching when the Parliamentary registers will be again revised, and another appeal to the constituencies cannot be remote. It will be deeply gratifying to the executive committee to find that the earnestness displayed in conferences and public meetings is being followed by that patient and painstaking action without which past efforts will be wasted, and the yoke now borne by the Welsh people will never be removed from their necks.

Grateful reference was made to the gentlemen who had lectured and addressed meetings in advocacy of the Society's principles during the year, and it was stated that while the results have varied with time, place, and circumstances, in almost all cases there has been an evident increase of interest in the question at issue, and a growing perception of its practical importance.

In connection with this last statement, the report referred at length to the present state of the Establishment in a passage which we give without abridgement:—

It would be strange indeed were it otherwise, considering the character of the events now occurring in the English Establishment—events which occasion the keenest distress to many of its own members, and which cannot be regarded with complacency by any Christian mind. The only Church in the country which is governed by an Act of Uniformity, no other Church can compare with the Church of England in the diversity of doctrine and of worship existing among its members. Pre-eminent among Protestant bodies for its denunciation of schism, there are now to be found within its pale distinct sects, each with organisations, journals, and even a phraseology of its own; while mutual recrimination exhausts energies which might well be expended in a nobler service. But painful and mischievous as is the spectacle thus presented, it is obviously one which is referable not to the personal demerits of Episcopalians, but to their peculiar position, as connected with a national Establishment. It is the growth of spiritual life, and of mental independence, which has made impossible the continuance of a State-imposed uniformity, and which has been manifested in the successive developments of which Low Church, High Church, and Broad Church, Rationalist and Ritualist, are the popular appellations. In the absence of unnatural restrictions and of adventitious privileges, all these parties would have found, as the various unestablished bodies have found, free, and not unhealthy scope for their activity. But to retain a place in the legal Establishment in which its appearance is regarded as an intrusion, each party, in turn, has to fight for its existence, as claiming a share in the rights and emoluments which have hitherto been the exclusive patrimony of others; and, in proportion to its success, encouragement is given to new and more defiant innovations.

#### Suggested Remedies.

The Ritualistic tendencies which now agitate the Church of England have shown, in a more marked way than any previous movement, the helplessness of those who view with alarm the alleged departure from the prescriptive teaching and observances of the Church.

Episcopal protests, debates in Convocation, and denunciations from the platform and the press, have given expression to public feeling; but they have done nothing, and can do nothing, to eject those who are regarded, whether rightly or wrongly, as the Church's most dangerous and disloyal sons. It is true that, after months of painful deliberation, measures of a more practical character are about to be adopted; but the results are confessedly anticipated with apprehension rather than with hope. The Royal Commission, which it is understood will be appointed with the concurrence of the Episcopal Bench, is generally regarded as but a decorous device for ensuring the delay which, it is hoped, may obviate the necessity for definite or decisive measures. The Courts of Law are also to be put in motion, with a view to obtain, if possible, a judicial condemnation of what are considered the most objectionable of the Ritualistic practices: but, while it will still further embitter an already bitter conflict, those who remember the results of previous litigation confidently predict that this fresh appeal to the legal tribunals will end in practical failure, if not in new disaster to the Church.

A third course is that pursued by Lord Shaftesbury, in the introduction of a bill for the better enforcing uniformity in the clerical vestments and ornaments to be worn by ministers of the Establishment in the performance of public worship. Its immediate effect has been to increase the antipathy with which an important section of the Establishment regard any interference of Parliament with its doctrines or its services—to lead them energetically to deprecate the employment of physical force for religious purposes, and to indulge in menaces, the very utterance of which familiarises their own minds, and the minds of the nation, with ideas which once were deemed revolutionary and irreligious. That the Vestments Bill will pass into law, is believed by none who understand the temper of Parliament in regard to ecclesiastical matters; and even were it otherwise, it were vain to expect that any legislation in regard to surplices, scarfs, and tippets, can restrain a party whose rites and ceremonies are avowedly but the symbols of doctrines which they believe to be deeply rooted in the Church's system, and which, whether they be so or not, they advocate with a zeal and daring displayed by no other section of the Church.

So far, therefore, as the circumstances of the time justify an expression of opinion respecting the future, it may be assumed that neither the voice of authority, the power of law, nor the force of public opinion, will avail to silence, or to eject, those who, in the estimation of some, are the Church's worst enemies, and, of others, the truest exponents of its teaching. It may even be anticipated that the confusion now prevailing in the Establishment may be aggravated, rather than abated, with the new phases of thought and feeling which may develop themselves in its future history. Thus, with an increased need for organic and administrative changes in the Church of England, the obstacles in the way of Reform will increase also. For, besides the reluctance of Parliament to undertake any such work, the possibility of agreement in regard to it continually diminishes. Hence it is that the grievances and the wants of Episcopalians have accumulated so greatly during the last fifty years. They wish to multiply their bishops, and to possess some power in their appointment—to make Convocation a reality, and to secure lay representation and co-operation—to exercise the disciplinary powers which are essential to a Christian church—to secure some liberty of worship, with a view to adapting the Church's services to seasons and circumstances—to sweep away the obstacles to Church extension presented by confused and dubious statutes, and so to mitigate the evils of patronage, that merit and length of service may count for something in the distribution of offices and emoluments. But no one of these longings can be satisfied without the concurrence of the Legislature; and for legislative inaction there is an ever ready and plausible excuse in a divided and distracted Church. The imagination of its members must shrink from picturing the condition of the English Church at the end of the present century, if its future is to be a repetition of the past. Yet, in what quarter is there to be seen a ray of light to dispel the gloom with which that future must be contemplated?

#### Effect of recent Ecclesiastical Events.

Slowly as the English mind accepts ideas which threaten the existence of ancient institutions, it would have indicated inconceivable dulness of perception if the mind of the nation had not been powerfully affected by the ecclesiastical phenomena of recent years. The influence which they have exerted has, however, been as varied as it has been distinct. Nonconformists, whose convictions of the essential wrongfulness of Church Establishments have impelled them to corresponding political action, have been furnished, in painful abundance, with evidence which has added to the cogency of their arguments and to the earnestness of their appeals. There are other Nonconformists, who formerly deprecated all agitation for the advancement of their principles, as inexpedient or useless, but who now feel themselves, as citizens, to be summoned to the special duty of commending them to the consciences of others. There are Episcopalians who, extracting from these events a moral of a very different kind, would legalise evils which cannot be cured, by abandoning all distinctive teaching on the part of the Establishment, that it may become as comprehensive as the nation, and reflect every hue of its religious and intellectual life. These may for a time fascinate by their theories the unreflecting and the undevout; while their practical conclusions will be cheerfully accepted by politicians who value State patronage of religion chiefly as an instrument of restraint, and by all who are unwilling to lose their hold on the national property now devoted to ecclesiastical purposes. But they will have to contend with that inflexible integrity, and that regard for religion, which, animating multitudes of Churchmen and of Dissenters alike, revolts at, and will successfully resist, a latitudinarianism which would be dishonouring to God, and prove destructive to the morals of the people.

Happily there are other members of the Church of England, the tendencies of whose aspirations place them, however unconsciously to themselves, among the most valuable allies of this association. These perceive, with growing clearness of vision, how weak is Parliament, and how unapt is legal machinery, to direct the religious energies of any religious community. They see that, while the State is impotent to help them in a time of

difficulty, it refuses to take burdens from their consciences or fetters from their limbs. They see, at length, how unlovely is the guise in which their Church presents itself to the world, as the only body which prefers to levy forced contributions on others, to reliance on the liberality of its own adherents. To sum up all, in the fervid language of an eminent preacher of their own Church—the Rev. Prebendary Liddon—"they believe that 'Christ's kingdom is not of this world, whether it be recognised by this world or not. Its failures and its conquests depend upon spiritual causes; and its vital power is generally found to exist in an inverse ratio to its reliance upon temporal support. And, most assuredly, those who bear rule in it touch the only chord which really vibrates in the hearts of its believing children when they appeal to the sympathies created by a common enjoyment of those spiritual powers which our Lord has left to His Church—powers with which the world never could have endowed her, and of which it never can deprive her.'"

#### The Church of England in the Colonies.—Separation of Church and State in Italy.

Strikingly coincident with the enunciation of such sentiments has been the effect of recent legal discussions, affecting the position of the Church of England in the more important of the British colonies. Authoritatively declared to be in precisely the same position, as regards political status and privilege, as the members of other religious communities, Colonial Episcopalians, instead of regarding such an issue as a calamity, have for the most part hailed it with delight, as a charter of freedom of infinitely greater value than the supposed advantages of State endowment and protection. Nor is this all; for their brother Episcopalians at home, instead of being dismayed at the event, are sharers in their joy; while Secretaries of State, Conservative as well as Liberal, recognise the new order of things, by framing measures based on the principle of religious equality, and denuding the Crown of even the semblance of right to interfere with the religious affairs of the colonists! And thus learning in the school of adversity at home, and braced up by the teaching and by the experience of their co-religionists at the extremities of the empire, English Churchmen are being gradually trained to act as members of a free Church, as they long have had the happiness of being members of a free State. Nor are politicians, of whatever creed, without an example and an incentive, in regard to this most pressing exigency of the time—the readjustment of the relations of the civil power to the spiritual power of the nation. For in the Old World as in the New—in Italy, as in America—statesmen are to be found advanced enough to advocate unreservedly principles identical with those professed by English voluntaries, and courageous enough to make them the basis of attempts to remodel the ancient legislation of the country.

#### Practical Conclusions.

Such are the circumstances in the midst of which the Society's supporters celebrate its twenty-third anniversary, and, in the estimation of even the most sober-minded, they cannot but be regarded as being in the highest degree encouraging. But a most mistaken impression would be produced by such a survey, if it seemed to justify any slackening of effort, or any abatement of vigilance, on the part of the friends of Voluntaryism. The Establishment is not, as some suppose, about to fall to pieces, as the result of internal strife; nor will authority, position, or property be voluntarily surrendered by even murmuring Episcopalians. Commotion within necessitates, as well as affords, a grand opportunity for increased action outside the Establishment. It is now that Churchmen and Dissenters, politicians and the people at large, most need instruction and guidance, in regard to the duty of the State, to the interests of the Church, and to the yet greater interests of religion. On the work of the next few years will probably depend the character, the extent, and the time, of changes from which timid men now shrink, and which bolder men cannot anticipate without some anxiety. Each year, almost each day, brings with it events which impose new duties. The period cannot be far distant—it may arrive in a few months—when large masses of the English people will, for the first time, have the power of influencing, by their votes, the composition of Parliaments and Cabinets, and the course of future legislation. To win the sympathy, and to secure the co-operation, of the newly-enfranchised classes, is, therefore, an object of supreme importance to those who have long been struggling with too feeble a force on behalf of religion, of equity, and of freedom. Practical measures have also to be framed, for giving effect to principles hitherto advocated only in an abstract form, and these will involve questions, the difficulty and delicacy of which will test the powers of the most sagacious minds.

While, therefore, the Executive Committee, always inspired by faith, were never so hopeful as now, their sense of responsibility was never so great as at the present juncture. To the same sense of responsibility, animating, as they doubt not, all their coadjutors, they now make their appeal; in the confident belief that a work which, from the very beginning, has never been unwarded, will in the end be perfected, and will be fraught with incalculable blessings.

Upon the conclusion of the report, the TREASURER presented his account, from which it appeared that the gross revenue for the year had been £584. 11s. 2d., of which £455. 6s. 8d. consisted of subscriptions and donations. The expenditure had been £294. 0s. 3d., leaving a balance at the bankers of £1,987. 7s. 2d.

The Rev. J. J. WAITE, of Hereford, moved the first resolution:—

That the Council has pleasure in adopting the report of the Executive Committee now presented, and congratulating the Committee on the adaptation and success of the Society's operations during the past year. More especially, the Council regards with much satisfaction the commencement of systematic efforts for the development of the political power of Welsh Nonconformity; and also the auspicious initiation of a movement designed to secure the co-operation of young men in the prosecution of the Society's aims.

Mr. Waite said he was one of those who came up from the city of Bristol to attend the first meeting when the Society was formed. Some who had taken part in the proceedings of the Society during its early

\* In a letter to the Guardian, October 31, 1866.



history were now no more; Mr. Robert Norris, for instance, who also had attended the Society's first meeting. This Society the speaker thought would have been largely supported if its object had been better understood, and he congratulated the Committee on the talent, the energy, the moderation, the patience and perseverance, with which their principles had been advocated by that great friend and founder of the Society, Mr. Edward Miall. (Cheers.) He (the speaker) during twenty-three years had endeavoured to ascertain the opinions of gentlemen connected with the Established Church upon great public questions. The Society wanted to do things in the right way and at the right time, and with the right concurrent agencies.

The resolution was seconded by Mr. JOSEPH COOPER, who said he had through a long course of years listened to many able reports of the Society's operations, but never to one so encouraging as that which had been read that morning. (Hear, hear.) The latter part of it—that which referred to the movement amongst young men—had greatly interested him. The cause in which they were engaged would be a long one, and therefore it was most encouraging to see young men rising up to take the places of the old. If they took up the work upon religious principle, they would find it contribute to their personal piety. Before sitting down he would ask leave to express his appreciation of the talent and untiring labours of the Committee. Their hearts were in this work, their race was a race of love, and therefore it was not surprising that they ran so well. (Cheers.)

The Rev. Dr. REES, of Swansea, said he had no new information as to the state of things in Wales. It was well known that the Welsh nation was a nation of Nonconformists. The proportion of Nonconformists to Churchmen in Wales was much larger than was seen in the usual statistics which were printed; because the Church was represented as far stronger than it really was by interested parties. There was no doubt that nine-tenths of the Welsh people were Nonconformists. But there was not a single landowner amongst them. Nonconformists were small farmers or tradesmen; all the landed proprietors and gentry were Churchmen. Welsh people were blamed for allowing all their representatives in Parliament to be Churchmen, but they really could not help this. He felt disposed to be ashamed of his nation when he considered that they had not a single Nonconformist in the House of Commons.

The Rev. HENRY RICHARD said the circumstances of Wales at present were peculiar. While the country gave the most triumphant illustration of the power of the voluntary principle that could be seen in any part of the world, yet hitherto the influence of Nonconformity has not borne upon the politics of the country, for many reasons. For instance, its political education had only just commenced. During the greater part of the last century, they attended to their own religious instruction, and to the establishment of a complete apparatus of religious worship. Religious literature amongst them was recent. Then there was an adverse influence telling against their voting. Landowners and proprietors were Tories, and they used their power in a very tyrannical way. There have been men who, at a great risk, have stood up against such tyranny, but have been turned out of their farms and cottages and ruined. If they could only be persuaded to unite, he thought they might defy the landowners. He hoped that the visit that was recently paid by Mr. Miall, Mr. Williams, and himself to the Principality would be productive of good results. They had sought to rouse the Welsh mind, and there was a movement to attend the registration to which will tell on future elections. He trusted in a few years they would see great changes effected in Wales. (Cheers.) The resolution was carried unanimously.

The next resolution, upon Parliamentary work, was moved by E. S. ROBINSON, Esq., Mayor of Bristol—

That in the large majority obtained for the Church-rate Abolition Bill, in the extension of the provisions of the Oxford University Tests Bill to the University of Cambridge, and in the favourable reception accorded to other measures which are likely shortly to become law, the Council finds conclusive evidence of a growing disposition to accept the principle of Religious Equality as the basis of national legislation, and an incentive to new efforts to commend it to the judgment both of Parliament and the people.

He said he was glad to congratulate the treasurer and council on the increased income of the Society. The income was £2,000 more than two years ago. He thought that no one could look at the House of Commons during a Church-rate debate, without feeling that their principles had capital audiences. Members were compelled to listen to arguments and have their minds informed upon Nonconformist questions. (Cheers.)

The Rev. CHARLES WILLIAMS, of Southampton, in seconding the resolution, threw out the suggestion that the executive in London ought not to be compelled to take the initiative in arranging for conferences of young men in large towns. He thought it would be well if, when they returned to their homes, they convened half-a-dozen or so young men interested in the objects of the Society, and put them into communication with the secretary. By this means, he thought that during the next winter much good might be done. He was very anxious about the success of these young men's conferences, and he thought the plan he had suggested would be useful. (Hear, hear.)

Mr. HEALEY, in supporting the resolution, said that he was a regular Church-goer, but at the same time a free Churchman. He thought that Nonconformists had done much in regard to the question of Church-rates, but that question now might be considered settled. The question of the Irish Church was the one which ought now to be taken up: He

believed the settlement of that question would have a more decided influence than the settlement of any other.

Mr. JOHN NORRIS, Bristol, in supporting the resolution, said that he could not speak upon the University question without feeling that they owed a debt to the University of London. He thought that their principles would not obtain the success which they all hoped for them until there was a large extension of the franchise. (Cheers.) The resolution was carried unanimously.

The Rev. W. GRIFFITH, Derby, moved the third resolution:—

That, in prospect of a considerable extension of the Parliamentary franchise, the Council considers it important that the Executive Committee should be prepared to adopt measures for so influencing the newly enfranchised class in the several constituencies as to induce them to exercise their electoral power in furtherance of the Society's objects.

He said there would be great difference of opinion as to the extent of the extension of the franchise, but he believed that as soon as a Reform Bill was passed they might be able to congratulate themselves upon a large increase of the electoral body favourable to Nonconformist principles.

The Rev. EDWARD WHITE, in seconding the resolution, said that nothing could be of greater importance than to try to understand what would be the policy of the people admitted to the franchise. At present they were without formed opinions, except upon their own special questions. A suggestion, however, of one of their leaders well deserved attention, viz., that they should meet and discuss in public and in private what should be the policy of the working classes when they obtained the franchise. The only plan, Mr. White considered, was to invite them to a political conference, and bring before them the arguments on which Nonconformists relied.

Mr. ANDREW, of Leeds, and the Rev. JOHN STENT supported the resolution, which was carried unanimously.

Mr. EDWARD MIALL (who was received with cheers) moved the next resolution:—

That, amid the confusion now prevailing within the English Establishment, this meeting observes with satisfaction the growth of a consciousness of the inaptitude of legal and Parliamentary machinery for regulating the affairs of religious communities; together with an increased desire for the possession of the freedom which is enjoyed by Episcopalians in the Colonies, but is denied to them in the mother country. That, at the same time, it having been suggested, as a remedy for existing evils, that the restrictions imposed by the Establishment should be so relaxed as that the widest diversity of creed and practice may be expressly tolerated within its pale, the meeting feels it to be a duty emphatically to protest against a system which it believes would be injurious to religion and demoralising to the nation.

He said the resolution was a speech in itself. He should hardly have felt justified in detaining the Council on the subject matter of it, but it would be almost impossible for him to have allowed a meeting like that to go by without expressing warm feelings of gratitude and sympathy, when they came together face to face to discuss questions of practical importance. (Cheers.) They were in a difficult and dangerous position just now. Even the success which had attended their efforts was likely to throw an impediment in the way of future progress. They had so insisted on the doctrine of religious equality that those who legislated for them in high places imagined that religious equality was the only question about which they were interested. Now he need not say that they were far more interested in the freedom of Christian truth and Christian teaching than they were about the doctrine of religious equality, for though the latter comprehended the former, it was quite possible to have religious equality without religion, and he believed that that was the tendency of political thought and care in the present day. (Hear, hear.) It was not to free Christianity, but it was rather to free society from the exclusiveness of priestism: a good thing—a most excellent thing—an end to which they would all delight to give as much as possible; but this did not comprehend all that they intended when they constituted themselves a society for liberating religion from state control. (Hear, hear.) In regard to endowments, there were numbers of men of high intelligence and integrity who believed in them, who believed that they constituted a sort of material out of which the civilisation of the people could be promoted; a leverage for them to advance the intellectual and moral welfare of the nation. They had been accustomed to this, and they believed it a good thing for England that a well-educated, talented, and gentlemanly man should be set down in every parish. Mr. Miall entered at some length upon the question; and the resolution having been seconded by the Rev. T. W. MATTHEWS, was carried unanimously.

The next resolution appointing Mr. Leonard was moved by Mr. WATERMAN, of Bristol, seconded by Mr. H. B. ELLINGTON, and was carried unanimously.

On the motion of the Rev. J. G. ROGERS, B.A., seconded by the Rev. J. GUTHRIE, of Glasgow, a cordial vote of thanks was accorded to the chairman.

#### THE SOIREE.

In the evening, a *soirée* in connection with the Society was held in St. James's Hall, Piccadilly, when a very large concourse of persons assembled. Among those who were on the platform were Mr. Charles Gilpin, M.P., who presided, Mr. Duncan M'Laren, M.P., Mr. James Candlish, M.P., Edward Miall, Esq., Dr. Underhill, the Rev. R. D. Wilson, W. Edwards, Esq., the Rev. Christopher Nevile, the Rev. C. Vince, of Birmingham, Mr. Robinson (the Mayor of Bristol), the Rev. Edward White, the Rev. C. Williams, of Southampton; Sir

John Gray, M.P., the Rev. Dr. Edmond, J. J. Colman, Esq., Mason Jones, Esq., and numerous other provincial friends of the Society.

The CHAIRMAN said that before he proceeded to address the meeting he would call upon Mr. Williams, the Secretary, to report upon the operations of the Society during the past year.

Mr. CARVELL WILLIAMS, the Secretary, then gave a rapid summary of the Society's operations during the year. He said that the progress of religious equality in the new Parliament had been unchecked; for, in addition to two bills passed last session, the Dublin Professorships Bill, the Transubstantiation Declaration Bill, and the Oaths and Offices Bill, would probably all become law. The Church-rates Abolition Bill had been read a second time by the largest majority yet recorded in its favour. The bill for Abolishing Ecclesiastical Tests at Oxford had, by a large majority, been extended to Cambridge also. The Society had done much special work in the country during the year. By the holding of conferences of young men it had been sought, and with great success, to secure new recruits. Systematic efforts had also been commenced in Wales to secure the better representation of Welsh Nonconformity in Parliament. The Society had never before circulated so many tracts and pamphlets, and its lectures and meetings had never excited so much interest. The total amount of cash received by the treasurer, including a balance, had been 8,281*l.*, and after defraying all the expenditure of the year, the treasurer had a balance of 1,987*l.* The speaker concluded by urging that, encouraging as were the circumstances in which the Society's work was carried on, and bright as were its prospects, a most mistaken impression would be produced if it were supposed that the survey would justify any slackening of effort, or any abatement of vigilance, on the part of the friends of Voluntaryism. While the Executive Committee, always inspired by faith, were never so hopeful as now, their sense of responsibility was never so great as at the present juncture. To the same sense of responsibility, animating, as they believed, all their coadjutors, they now made their appeal, in the confident belief that a work which, from the beginning, had never been unrewarded, would, in the end, be perfected, and be fraught with incalculable blessings.

The CHAIRMAN then said that he felt it to be a privilege to be asked to preside upon that occasion, the twenty-third anniversary of the Society; with which he believed he had been connected from the first, whose principles were amongst the earliest adopted by him in his boyhood, and which were dear—dearer, if possible, to him as he attained maturer years—(cheers); and whilst looking back over ten years of experience in the House of Commons in a subordinate office of the Government, and longer as an independent member, he could not recollect—it would shame him if he could—that he had ever compromised by vote or absence any one of those principles which the Society had from its commencement sought to promote. (Cheers.) The meeting was one of congratulation unparalleled in its circumstances, in the history of the Society, and they might look back with pleasure upon the labours of the past twelve months as labours attended with great success, and those of them who recollected the times of defeat and discouragement were almost ready to wonder whether the rapid progress which had recently been made was not too rapid to be safe. The interesting address of their secretary had relieved him from giving, except very briefly, a review of the action of the session of Parliament which is now being held. It was strange to some of them to feel that they were in the House of Commons at all—(laughter)—when they came to consider the Nonconformist question. Why, it was not very long ago, but within the memory of every one present, that they had a simple person writing doggerel rhymes on Church-rates, as being a debt due to the Almighty, but this, he need scarcely say, had been answered by the almost unanimous voice of Dissenters that they at least ought to be relieved from payment of such an impost. They had been told that the second reading of the bill for the abolition of Church-rates had been carried in the House of Commons by a larger majority than had ever voted on it before, and allusion had been made to Mr. Gladstone. (Applause.) He honoured that cheer, and from his whole heart he responded to it. (Renewed applause.) Mr. Gladstone was unsurpassed and unrivalled by any in the earnest conscientiousness displayed by him in whatever he undertook to do. Mr. Gladstone had given his unqualified adhesion to the principle of no compulsion in Church-rates. (Cheers.) It was evident that the bill of Mr. Hardcastle, with respect to Church-rates, would, with certain amendments, pass the House of Lords. (Cheers.) They had heard what had been done in regard to the University Tests Bill, and what they had failed to do for the abolition of the Annuity-tax in Scotland; but he trusted that the gentleman who had brought that matter forward would hereafter be successful, and would be the leader of the movement for the abolition of the rate—Scotch Church-rate—which pressed so iniquitously upon the people of that country. There was another question about which they could no longer be silent—he meant with reference to that enormity, the Established Church in Ireland. (Cheers.) He had hoped that they might have been honoured with the presence of Sir John Gray [the Chairman was here informed that Sir John was present]. He was delighted to see him, and he hoped Sir John would become the leader in the House of



Commons in respect to the matter with which he had lately been concerned, for a more earnest, warm-hearted nobleman did not exist, and he (the chairman) sincerely trusted he was destined to achieve a triumph in respect to the matter he had so well and earnestly advocated in the House. The Chairman then said that he had had an intimation given to him by the secretary that the speeches of that evening were to be as brief as possible and as the first speaker he would set the example by confining his observations to as small a compass as possible. Indeed, after the exhaustive address of Mr. Williams, he felt that he had but little more to say, but he could not help expressing to them some thoughts which had been in his mind of late, with reference to the equality which was being shown in certain quarters, between the Church interest and the interest of the Dissenters of this country. Going from the House of Commons and through the lobby of the House of Lords the other day, he observed that three new frescoes had been added to those which were already there; and as he walked up one side and down the other, he certainly was struck by the equality between the interests of Churchmen and Dissenters shown in the arrangements of those pictures. On the one hand, as the visitor entered, he saw portrayed a scene in the history of Charles the First, with all those attendant circumstances which were likely to rouse a feeling of commiseration in the mind of the beholder for that unfortunate monarch. On the other side, there was the parting of Sir William Russell from his wife, before he laid his head on the block, in that cause which was dearest to every Englishman, the cause of liberty. On the one side, there was the expulsion from college in Oxford of a number of Fellows who had refused to sign a covenant of allegiance; on the other, there was the embarkation of the Pilgrim Fathers from a country where they could not worship God according to their conscience, to a country where at least they could. Again, on the one hand there was portrayed Basing House defended by the Cavaliers; on the other, they had a new picture of the trained bands of London going out, on the advice of an Independent minister, to raise the siege of Gloucester. Passing then from the House of Commons to what their association had done, and what it ought to do, the Chairman said there certainly was one matter which they ought all of them to press forward as much as possible; indeed, he conceived that their association would not have done its duty until it had replaced Mr. Miall in the position of a representative of some constituency in this country. (Cheers.) He was not paying that gentleman any compliment when he said that he, above all men, was the most emphatic in his representation of the Society's principles in the House of Commons, when he had the honour of a seat there, and doubtless he would be found to be the same active champion again if the privilege was accorded to him. (Cheers.) The blank that Mr. Miall had left had never been filled up by any one who had gone there since he left. The work of the Society had been done well so far, he must admit, but a great deal more remained to be done, for they wanted to see equality in the eye of the law with reference to religious conviction, and the sooner that came the better they would be pleased. (Cheers.) In the House of Commons, or out of it, that was one of the principles they claimed—equality in religious conviction, equality in all matters of conscience—(cheers.)—and until they gained that, their Society must go on; and he trusted there were many in that assembly who would live to see a glorious consummation of their wishes. (Applause.) The Chairman then called upon the Rev. W. Reed, of the United Methodist Free Church, to move the first resolution.

The Rev. W. REED said that if ever he felt tempted to violate the Tenth Commandment it was on that occasion. He had felt so conscious of his inadequacy to fill that hall with his voice whilst the Chairman was addressing them in so energetic a manner, that his only wish was that he had lungs equal to his (the Chairman's) to give him that stentorian power which he so much required to make himself properly heard amongst them. However, he would resist the temptation, and make the best use he could of those powers which God had given him. The duty which had devolved upon him was to move the first resolution, as follows:—

That this meeting warmly congratulates the Society's Executive Committee on the character and results of its operations during the past year, and, more especially, it rejoices at the increasing disposition of Parliament to pass measures based on the principle of religious equality; at the commencement of systematic efforts to develop the political power of Welsh Nonconformity; and at the auspicious initiation of a movement designed to secure the co-operation of young men in the prosecution of the Society's aims."

He begged to move the adoption of that resolution, and he did so from the very bottom of his heart. (Cheers.) When favoured with a programme of the proceedings, he certainly was somewhat startled by a portion of its contents, but happily there was an explanatory note accompanying it. Their excellent secretary had informed him that as there was a long list of speakers, he hoped he, with the others, would exercise their discretion and be as brief as possible in what he had to say. For this intimation he certainly felt much obliged, for he took it more in the light of a compliment than otherwise. Well, the resolution was one of a congratulatory character; and their congratulations, he thought, ought especially to be addressed to the members of the Executive Committee, who had conducted the affairs of the association in so admirable a manner so far. They had every reason to congratulate the members of the Society on the proceedings of the past year, and they had heard enough that evening to convince them that it was doing a good work, and was exercising a mighty influence in the enlightenment of the public mind, and he apprehended that all they had done was to be regarded as the preparation for that great triumph which would undoubtedly come as soon as their principles were re-

garded as they ought to be. They were told that when death was casting its shadow over a German philosopher, he cried out, "I want more light!" Yes, more light was just what the people of this country required, with regard to the state of religion, and those social influences by which it could be extended in the world. The Executive Committee had by its action been giving the public more light, and he sincerely trusted they would make the most of it. They ought to congratulate the Committee on the steps they had taken to show that it was not for the Government to force religion upon the people by civil pains and penalties. He would illustrate the intolerance of such a proceeding. A minister had come to the conclusion that his salary ought to be more than it was, or, again, that his church required decorating or repairing, and a meeting was summoned to consider the means of doing so. It was then resolved that a rate should be levied upon everybody, whether they attended his church or not, and after a time the tax-gatherer called for the tax which had been imposed upon them. Now there were some persons who considered the rate very objectionable, and they refused to pay it. Then the law was put into operation, a distress warrant was issued; and there was a sale of the poor man's effects, and after that scene had been enacted, and enacted in the name of religion, the self-same minister on the Sabbath following entered the pulpit and announced by his text that "the weapons of their warfare were not carnal"—(laughter)—but as soon as he did so the people began to titter, and well they might. There was a smile, and why? Simply because they recognised the inseparable connection there was between the parson's text and the parson's conduct. The operations of their society, he was glad to say, tended to do away with all inconsistency of this kind. It was their intention to wait as well as to labour, but he trusted they would very soon see the accomplishment of that great object which they so urgently strove to uphold. Something had been said in respect to the disposition of Parliament to pass measures based on the principle of religious equality, and it had been observed that to expect anything from that quarter would be like looking for grapes from thorns, and figs from thistles. (Laughter.) All he could say was, that if they could get the grapes or figs, he should not be much concerned about the trees that bore them. (Laughter.) He believed, however, that there was a disposition to promote religious equality, but at present the Society must not relax, as there was a necessity for the adoption of measures for the promotion of such a cause. The rev. gentleman then moved the resolution.

Mr. E. S. ROBINSON, the Mayor of Bristol, seconded the resolution, and congratulated the members of the Executive Committee on the very large and attentive audience that had gathered together on that occasion. During the many years that he had attended meetings of the association he had never before seen so large an assembly. (Hear.) The resolution he was about to second was a very modest one. They had been told by the secretary that Parliament had actually passed some measures based upon the principle of religious equality; they were not called upon to thank Parliament for that, but for the strong disposition that had been shown to give effect to those principles which the Society sought to promote. He would draw their attention to the fact, that the principles of their Society were now upheld by men who did not profess to hold all the tenets that they, the Society, professed to hold; and this he conceived to be a good omen of the future success of their operations. Their principles were to get rid of compulsory payment in every shape for the support of religious opinions—they wanted to do away with Church-rates, and with the granting of ministers' money in any way from the public funds, and they contended that the property which was held by the Church in England and Ireland, and by the Presbyterians of Scotland, ought to be devoted to national purposes. (Cheers.) They wanted to see religion unburdened by this superincumbent weight and be left free to its own resources and to its own instinct. Now he thought that all honour was due to Mr. Hardcastle for the manner in which he had advocated the principles of the Society in the House of Commons, and he was proud to think that that gentleman, who, they would remember, was not even a member of their association, was rewarded for his trouble by securing one of the largest majorities in favour of the abolition of Church-rates which had as yet been known. To Mr. Coleridge, the hon. member for Exeter, their thanks were especially due for the very laudatory manner in which he had pressed forward the University Tests Bill. He need not say that Mr. Coleridge's arguments were conciliatory and in accordance with a Christian spirit, his object being to give equal rights to Nonconformists in respect to the Universities of Oxford and Cambridge. There was one remark which had been made use of by Mr. Coleridge, which if it had come from a Nonconformist would with some people have been considered almost in the light of blasphemy. Mr. Coleridge said that the governing bodies of one of the Universities had been constantly and steadily opposed to anything like religious earnestness, come from whatever quarter it might. This coming from Mr. Coleridge, who was well-known as a University man and a High-Churchman, no doubt had considerable weight in the House of Commons, and had not been without its result when the House declined to divide upon the question. In 1864, Mr. Coleridge was defeated at Exeter, having declined to announce at that time that he would vote for the abolition of Church-rates. There was an earnest and steadfast body of men in that city, and no doubt it was through their position there that he was led afterwards to give attention to principles such as those which their Society now sought to uphold. (Cheers.) And he believed that it was to those men of Exeter that the Nonconformists of this country were mainly indebted for the part which Mr. Coleridge had taken as to the Universities of Oxford and Cambridge. Mr. Robinson then complimented Mr. Hardcastle, Sir John Gray, Mr. Miall, and other gentlemen, for the part they had taken, and concluded by expressing his undeviating attachment to the principles of the Liberation Society. (Cheers.)

Mr. M'LAREN, M.P., supported the resolution. He said that reference had been made to Church-rates; he thought they were all agreed that the thing was doomed, and that the only matter now to be settled in regard to it was its burial, therefore he felt that he need not say more on that subject. (Cheers.) Reference had been made to that gigantic evil, the Irish Church, and Sir John Gray had been spoken of as one of the pioneers who had helped to dig its grave. He certainly wished him every success, for he was sure there never had been

a greater grievance than that of the Irish Church. In whatever aspect it was considered, it was unjust between man and man, and it was oppressive, for the great majority of the poor ought not to be compelled to support the religion of a small minority of the rich, and if it was taken on the ground of political economy it was objectionable that funds which ought to be devoted to national purposes should be applied to those which were sectarian, and to those purposes besides which had no claim in equity, but only to give a supposed benefit to the few. His belief was that if the Protestant Church of Ireland was disendowed, it would continue to prosper more than it did at present. It was encumbered by endowments which only promoted hostility and rancour amongst those who otherwise would lend a helping hand to her. The granting of State patronage to any congregation who could raise 35*l.* to pay their clergymen, was objectionable, and it was equally objectionable for the people in this country to pay for the maintenance of clergymen in Jamaica. Mr. Remington Mills had brought in a bill to remedy the law under which those grants were made, and he trusted he might be successful. Mr. Adderley, a strong Conservative, had voted for the bill, and thus showed the progress that had been made. That right hon. gentleman had said that he believed it would be to the interest of the Church abroad that the charge should gradually cease, for he did not believe that any Church thrived upon extraneous support. (Cheers.) Those were just the principles of their Society, and he thought that Mr. Adderley ought to have been invited to be present on that occasion. (Hear, hear.) Mr. M'Laren then adduced several instances in Parliament where members had unexpectedly shown their approval of the principles which the Liberation Society maintained, and said that it was by real votes and real practical working that good in Parliament was done. (Cheers.)

The CHAIRMAN, in submitting the resolution to the meeting, said that reference had been made to the annuity-tax. He felt bound to inform the meeting that for the result which had been attained so far, they were much indebted to their indefatigable secretary, and to the chairman and members of the Executive Committee. (Cheers.) He had no doubt that better prospects were before them, and he hoped soon to see the Church-rate on the north side of the Tweed, as well as that in this country, swept away entirely. The Chairman then eulogised Mr. Miall for the energetic manner in which he had promoted the cause of the association, and said that it was absolutely essential that he should be a member of Parliament, and observed that a model prize for enlightenment ought to be given to the town that hereafter elected him; and as to Mr. M'Laren, he was sure they had listened with pleasure to his remarks, and their interest in that gentleman would be considerably heightened by his informing them that he was the brother-in-law of that famous statesman, Mr. John Bright. (Applause.)

The resolution was then put and carried unanimously.

The Rev. MARK WILKS, then moved the second resolution as follows:—

That, amid the confusion now prevailing within the English Establishment, this meeting observes with satisfaction the growth of a consciousness of the inaptitude of legal and Parliamentary machinery for regulating the affairs of religious communities; together with an increased desire for the possession of the freedom which is enjoyed by Episcopalians in the colonies, but is denied to them in the mother country. That, at the same time, it having been suggested, as a remedy for existing evils, that the restrictions imposed by the Establishment should be so relaxed as that the widest diversity of creed and practice may be expressly tolerated within its pale, the meeting feels it to be a duty emphatically to protest against a system which it believes would be injurious to religion and demoralising to the nation.

The resolution, he said, consisted of three parts; first, it referred to the present confused state of the Established Church, secondly to a growing feeling in the minds of many of its members that the means present in their possession were inadequate to correct the state of confusion, and thirdly, it referred to the scheme which had recently been devised to accomplish the purpose, and which was called the comprehension scheme, which it was hoped would cure all the evils of the Church by comprehending and absorbing their cause. His friend, who was to second the resolution, would give them the reasons why they thought that the members of the Society should agree in believing that that scheme would be injurious to religion and demoralising to the nation, and therefore he would not occupy the time of the meeting by making any reference to it, except this, that it showed its promoters were alive to some of those evils that existed in the Church; and to that chief cause of all, the attempt that had been made to enforce uniformity of belief and practice on the nation, and to compel all to think about God and to worship Him in the same way. He thought they might fairly regard that as an admission that the constitution of the Church was broken down, and that it needed to be constructed in another form. Now, as members of the Liberation Society, he thought they could go with those who had advocated the scheme thus far, and thank them for the consideration which they had given to the arguments. It should be remembered that the constitution of the Church was framed to accomplish three purposes—first of all it was to be the bulwark against Popery, against its doctrines and its practices, and next it was to establish, to enforce, and to maintain a uniform belief on all matters relating to the religious belief in man. In the third place, its aim was to make that system a national one, that it was to bear in reality one name, and to be the national Church; it was to include everything in the realm, and to be co-extensive with the State. Now, however worthy those three objects might be, some of those present certainly thought they were impossible of attainment. Let them remember that they had the experience of three centuries to guide them, and it was not to be expected that the men who formed this Establishment should be able to know that it was impossible to attain to uniformity of belief, or at least to bring in every individual in the realm. It was a good thing to keep out Popery, it was a good thing for persons to be agreed in matters which were really true; but the first thing was to find out that that which was to be believed was true. (Hear, hear.) It was a good thing to have a national Church, but it was not a good thing to have a Church that rested upon Acts of Parliament. It was good that it should rest upon the consciences of the people, upon the religious faith, and upon the intelligence which they evinced. (Cheers.) Now, out of what had sprung the evils that at present



existed in the Established Church of this country? All pointed to the present condition of that Church. They might look at it, and say, "Well, has the scheme succeeded?" not merely was it true or was it right, but had it succeeded? They contended that no one could fairly say that it had. Had it excluded Popery? (Laughter.) Certainly not. Had Popery been excluded from the Establishment itself? Surely not, for there were clergymen who if they did not hold the doctrines of Popish Church, held doctrines that were very much like them. (Laughter.) There were practices too in which no person could easily see any difference in their character from those that were to be found in the Roman Catholic Church. Again, had the establishment of a National Church secured anything like uniformity of belief? Would it not be difficult to say what the Church taught at the present time, or what it believed? No doubt, if they went to the Articles of the Church they would arrive at some kind of conclusion, but what did it teach from the thousands of pulpits in the land? Was there one kind of belief amongst the clergymen of the Church? Was there any appearance of uniformity amongst them? For whilst from one pulpit people were told that the Bible was infallible in its statements, that it was inspired from beginning to end, from another pulpit they would hear considerable doubt thrown upon it by the preacher, who would say that the appeal must be to the Prayer Book, or to the conscience and intelligence of the individual. Still he was not surprised to find that there should be all those elements of belief in the Established Church, for he should be surprised to find that 20,000 men could be trained to think precisely alike upon those subtle matters in connection with it. Therefore it would show that it was wrong in them ever to seek for uniformity in belief. Again, he need not pause to ask, had they given them a National Church? (Laughter and applause.) They felt that the prediction certainly had been falsified upon this, the people of this country had not certainly been agreed, not only as to their spiritual wants, but in matters belonging to their social condition, the education of their children for instance. For two centuries the Church had neglected its great duty in this respect, and it was only within these past few years that the minds of individual clergymen had been awakened to it, and to ask that the resources of the so-called National Church might be applied to that purpose. In the means now adopted for educating the young, they all felt that the Church was by no means national. Many suggestions had been made as to the best means of meeting and curing these defects. He saw that Dr. Pusey, some time ago, spoke as if he were thinking of Congregationalism as his hope and his city of refuge, and he (the speaker) dared to say there were a great many men in the Established Church who felt that the only real remedy for those evils was to cut the Church adrift from the State, from its control, from its patronage, and from that legal and Parliamentary machinery to which the resolution referred; but then there were other men—and he supposed they made up the great number of the clergy of the Established Church—who still clung earnestly to the hope that something could be made out of the Church, as it was originally constituted and constructed, but who felt that there was yet something to be done in securing uniformity of belief and maintaining intact all the Acts of Parliament which had been passed in connection with it. Again, there was another party growing up. Those men were referred to in the resolution. They said, As to uniformity of belief that it is altogether hopeless—they wish to secure it, but they said they must have a real National Church first of all, and they therefore formed that scheme, of which Mr. Disraeli spoke as being so comprehensive that no one could comprehend it (Laughter and applause.) In conclusion, the rev. gentleman urged all to acquire for themselves what was true, and said that though the Church might not be bound together by uniformity in its belief, it might be bound by a strong spiritual affinity, and by a holy and divinely given purpose. The Church of Christ had stood; when it occupied itself with objects of affection and of feeling. He believed that the Church in the future might yet come to that, not certainly by the methods of Lord Amberley and the *National Review* writers, or what other men had thought—but the Church might yet come to this, that when men were united together, it would fail not, because they would think and feel that their purpose was alike, and that they one and all lived for the same object through their Lord and Master Jesus Christ. He heartily supported the resolution, and as heartily condemned the scheme that was referred to at the close of it. (Cheers.)

The Rev. G. C. HUTTON, of Glasgow, in seconding the resolution, said he should confine his remarks to the latter portion of it, which referred to existing evils in the Established Church, and the means which had been suggested for their remedy. The remedy which had been proposed was what had been called the system of comprehension, under which the restrictions imposed by the Establishment would be so relaxed that the widest diversity of creed and practice would be tolerated within its pale. The effect of such a system would be to legalise chaos, and the advocates of it thought that they could get over all difficulties by reducing the Established Church into a kind of "happy family," in which beings of the most opposite habits and feelings should dwell together in harmony. It had been asked, why should not the church of the nation be as variegated as the nation itself? Why should the nation pay for thirty-nine articles only, and no more? And, above all, why should there be only one honest and legal interpretation of those articles? Schemes of ecclesiastical comprehension were in favour with a certain order of persons, and it really seemed a very noble thing to embrace in one Church all who could geographically come inside its limits; and it was very easy to find a creed for a church like that, for any sheet of black paper would exhibit the necessary form. (Laughter.) Some fine minds had advocated the comprehending of Dissent within the scheme, in order that Dissent might be thereby abolished. It was said that there would be no grievances, and therefore the Liberation Society would find its occupation gone. But if there were a comprehensive Church to-morrow, every dissenter who knew his principles would be outside it all the same. The main and parent grievance was the existence of a State Church at all, and that would remain under any scheme of comprehension. As long as there was a single grievance left, the Liberation Society would have to remain to fight it. Everything which made the State Church more preposterous, or intolerable was working in favour of Dissenters. The warfare of the Society was one of principle. They did not need to

resort to dodges and indirections, and they could not do evil that good might come. But what was comprehension? It meant the obliteration of moral distinctions, and the sanction of error as well as truth. They were not atheists or infidels, although they were Dissenters, and although they were "political Dissenters." They had their conviction about what was true and right in things ecclesiastical. They did not, however, impose those convictions on other people, and they were not willing to have the convictions of other people on religious matters imposed upon them. They did not care to look into the details of what we might regard as error in a comprehensive church, so much as at the one fact that it was really not competent for them to act in any circumstances as if there were no difference between God's truth and the devil's lies. The old theory of establishment was the narrow and intolerant and respectable theory which claimed its own as the true Church, and insisted that the true Church ought to be endowed. The answer to that theory was that our rulers could not establish the true Church, but that the true Church was established by God, and would exist whether the legislature would have it or not. Now, there was the comprehensive theory, which would establish a Church which certainly would not necessarily be the true Church. It would establish the possible church, the probable Church. As things went, it would establish the militant Church—very militant indeed. (Laughter.) It would establish the higgledy-piggledy Church; it would establish the Church of "All Saints," and, he feared, of all sinners—(laughter); the Church where everybody would teach orthodoxy and heterodoxy and polydory, and where all would equally do it at the charges and with the imprimatur of the nation. (Applause.) In other words, it would be the false Church. Dissenters objected as strongly to that as to the present Establishment, and they considered that it would be a burlesque of sacred institutions to which they could give no sanction. The Church of Christ was not a society of that kind. If this comprehensive association were the Church, then what was the world? Where, in such a Church, was the bond of fellowship—the sweet and profound intimacy with each other which the members craved when they sought the communion of saints? Would not the ordinary constitution of society secure as much of this without any Church Establishment at all? Dissenters would not be content with the best Church that ever was established by a State, and they would decidedly object to accept the worst. But let the comprehensive Church be as good as its best friends desired but could not make it, he still contended that its organization was a work for which Parliament had no vocation. Parliament had already too little time for its proper business, and it ought not to waste its time in providing relief for ecclesiastical consciences so tender that they could neither use with comfort certain services or rites to which State connection compelled them, nor yet terminate that connection to make themselves free. It was said that there was liberty in the colonies; and if such persons wanted more liberty they could go to the colonies and find it. But without going so far as the colonies, they might do as did the seceders and relief men of Scotland in order to get ecclesiastical liberty, and as the noble friends of the Free Church in Scotland did in 1843. There was plenty of room on the broad heaths and breezy plains of Scotland for all hampered Evangelicals and uneasy Ritualists. (Laughter.) Let them unyoke themselves from the State car, and not pitifully cry to Jupiter to help them out of their difficulty. Besides objecting to the union of the Church and State on religious grounds, he also objected to it on grounds of citizenship. It was an alliance which entangled and burdened the nation with responsibilities that were unnatural and which did not grow out of the necessities of civil society. We must as a nation be free, not from the obligations of morality and religion, as some would misrepresent Nonconformists as desiring to be, but free from the conventional and demoralising obligation to provide for and regulate by political action the religion of other men. The root of the whole evil was having an ecclesiastical legislation at all. Dissenters did not always keep this steadily in view. They should not connive at legislation in reference to the interior economy of the State Church on the ground that measures of that class were directed only to those within its pale. Let all Parliamentary and legal machinery be reserved for civil matters, and let any legislation which they advocated be in the direction of reversing the policy of centuries and undoing the ties which bound together Church and State. There was still much work to be done by the Liberation Society, and the motto of its supporters should be, not "Rest and be thankful," but, "Thank God and take courage." "Forgetting the things that were behind," let them "reach forward to those that were before." (Loud applause.)

Mr. EDWARD MIALLE, in supporting the resolution, said: Mr. Chairman and Christian friends, I have been asked to support the resolution which you have heard moved and seconded. I do not know why I should have been asked to do so; for after what you heard on the subject of the resolution, so logically, so humorously, so tersely, and so powerfully expressed, whether by the mover or the seconder, I felt that the subject to which the resolution turns our attention has been almost exhausted. Yet, as there are some of our friends here from the House of Commons, and as I have no doubt that within a comparatively short space of time they will have to deal practically with this question of comprehension, I would advert to one or two considerations which I think might possibly tell on their minds. It will come out in relation to the Church of Ireland. Most assuredly the Church Establishment as it now exists in the sister country is within a very few years of its doom. It will not die before the fresh-blooded working classes of the country have a vote for a member of Parliament. As soon as ever they came to the possession of that political power and influence which are properly their due, and are able to exercise their vote in the choice of the members of the Legislature, there is one thing that I am fully confident that they will determine upon, and that is that Ireland shall not continue to be offended and to be insulted by one of the most anomalous arrangements that ever a legislature contrived. If we could only throw all the property belonging to the Establishment into the sea, we should be able to accomplish our end to-morrow. The great difficulty with which we have to deal is the endowments. What is to be done with them? And I am very much

afraid that when Parliament begins to deal earnestly with the Irish Church there will be a very strong attempt made on the part of politicians to keep the endowments, but to distribute them a little more fairly amongst all classes of the clergy. I do not much wonder that politicians should take that view. I should like them to be enlightened upon one point. They think, I believe—perhaps they draw the conclusion in favour of themselves—that they are more liberal in their theological opinions and charities than the ordinary denominations of the religious world. Well, perhaps they are. Perhaps they are in one respect, but do not let them mistake, and especially do not let them mistake this association. Some one at the Council said to-day that it was the most catholic association in the world. I believe it is so thus far, it wishes every man to have his own opinion. It wishes every man to form his own opinion by the exercise of his own intelligent inquiry and judgment. It wishes every man to express fairly his own opinions without let or hindrance. It will give to every man credit for his motives as far as credit can be given even by charity. It will remove out of the way every possible obstacle to the maintenance or propagation of such opinions as a man thinks to be worth maintaining and propagating. That is our association. Really and truly the principle of it is this—"Let every man be fully persuaded in his own mind," and let those who are so inclined, and feel the impulse strong within them, take such steps as to them may seem meet for the diffusion of their own opinions without trespassing upon the rights of others. That is one thing. Now politicians wish us to go farther than that. They wish us not simply to give to every man liberty, but to pay every man to take liberty with us, for in very many cases the opinions that are held, the arguments that are used, the appeals that are made by those who call themselves religious people, are just those opinions, arguments, and appeals that we should turn away from and refuse, at all events, to sanction by our countenance or to support by our pecuniary assistance. This scheme of comprehension is just this,—that everybody is to pay for everybody's religious teaching, and that all religious teaching of any kind, good, bad, or indifferent, which can be said to be religious teaching, springing out of a religious community, shall be supported by the resources of the State. Now I want politicians to see in the first place that this is excessively absurd. We can all pay for our religious instruction without first of all sending the money up to Government to come back again. I have not the slightest doubt that there might be most ingenious machinery contrived for distributing equally the funds to all religious bodies, or to the individual teachers of each religious body. I have not the slightest doubt that that might be so contrived, but I am certain of this, that not all the money that went up would come down again. (Laughter.) I feel sure that some of it would stick by the way; and very possibly that may be one of the reasons why politicians, who are all good political economists, advocate that scheme because it is a machinery by which Government, in fact, gets the administration and distribution of very large funds. Well, it is very absurd in many other respects. It is perfectly absurd in regard to the general welfare of the nation. What is there in this English nation that is valuable and glorious that has not sprung out of the fundamental principles of individual religion? If we were not all of us called upon to sustain our faith, then what is there worth our living for, what is there to be sustained if our religious opinions and faith are not to be sustained by our voluntary energy? Take away all that character which has been produced amongst the English people by their voluntarily sustaining and supporting, extending and spreading the religious principles that they hold, and you leave us a people deprived of spirit and of principle. Our friends who sit in Parliament ought to be looking forward to the future and remoter generations, and if they think that such a history as we have behind us can be repeated by the generations yet to come, whilst nevertheless the religion of the people is completely settled by the State—that being no religion at all—then I think they are utterly mistaken as to the laws by which human nature is moved and utterly mistaken respecting the history of their own country. I do not wonder, nevertheless, at the evident tendency there is amongst gentlemen in the House of Commons towards this comprehensive scheme. They think that a parson that is an educated man in every parish, and especially in the rural districts, whatever he may teach, does, by his intelligence, by his charities, and by his hospitality tend to elevate the poor beings who are around—people whose thoughts have never extended beyond the cloths of the valley, or the bullocks which feed in the meadows. These are the men who, coming in contact with the civilised and intelligent and highly-cultured beings sustained by the State would derive great profit even in a merely civil point of view from this perpetual contact. Very well, so be it. If this theory be true, so be it. Put your gentlemen down in every parish. Give him a stipend for civilising the people. Let him, if you will, watch over the education of the young. Appoint to him some specific duties, but keep him out of religion. That is not Christianity. A Church that is formed for the purpose of accomplishing these lower objects is not a Church formed according to the model of the New Testament. Our Lord did not come into the world for the purpose of making us genteel merely; or for the purpose of raising our civilisation. There was in His mission a deeper and more infinitely glorious purpose than politicians seem to dream of when they set about establishing their comprehensive scheme. I ask them earnestly not to interfere with the natural and spontaneous movements of the human mind upward by casting contempt upon all Divine truth as such; and that is what a comprehensive scheme must of necessity do. There would be no truth, there would be no error, and after a time I truly believe there would be no thought and no feeling upon religious subjects. Let the matter alone. Let every man feel responsible for the spreading of his own faith. Why, those principles of truth which cannot live of themselves, are destined by Providence to die and be buried. (Applause.) Ours, after all, is a Darwinian theory—a principle of selection, the strong truth prevailing over the weak truth, and absorbing whatever strength was in it, and adding to it by its own exercise. If it could be truly understood, by the philosophers especially of the Liberal party, that they really are not a second providence in this world, and that things can go on without



their superintendence, it would be a very important and profitable conviction to make upon their minds. I remember a story connected with Leicester and Mr. Robert Hall, the celebrated Baptist preacher there. He had a deacon who was on the point of death. Mr. Hall went to visit him, and the deacon said, "Well, Mr. Hall, I suppose I am not long for this world. I shall soon go. I suppose you will continue to have things much as you did before?" "Well," Mr. Hall said, "I hope we shall by God's blessing do a little." "Well," said the deacon, "I trust that the ordinance will be administered as usual." "Oh, yes," said Mr. Hall, "I trust so: the ordinance will be administered as usual, as far as I know." "Well," he said, "I should, if you please, like to be buried in the chapel." Mr. Hall said, "Any of your wishes shall be attended to." "Well," continued the dying man, "I should like to be buried inside the chapel by way of giving a sanction to it" (Laughter.) Now, there are a good many of our friends in Parliament who treat religion in that way. They hope things will go on. They hardly know whether, when they withdraw their aid, the ordinances will be administered as before, but, at all events, they would like to have some hand in the matter even when they, as legislators, may be said to die and be buried. They would like to leave behind them some arrangement either in the statute-book or in the political or social machinery of the land, which would give something like their sanction to God Almighty's truth. (Loud applause.) Now, I do not think they need fear. (Laughter.) I do not think they have done much indeed towards the support of religion. I fancy religion could get on without them, and if ever the day should come when they cease to be fussy and meddling in these matters, and to fancy that everything is to be done with money, and the power of the law even, in the spread of a man's faith and conviction, if ever the day should come, as I trust it will, when they will come to a more natural state of mind—to say nothing of a more modest state of mind—then I am certain of one thing, that there is no class of men in this empire that will be so perfectly astonished by the elasticity and energy of true religion as they will. Why, that very Church that we are now talking about—the Episcopal—whether in Ireland or in England it matters not which—as soon as ever that Episcopal Church can stand up before the people and say, "I seek not yours but you,"—as soon as by her self-sacrifice she shall prove that her desire for the conversion of others to her faith is disinterested—that it arises out of the fear and the love of God, and not out of care for worldly arrangements, in fact, as soon as you do justice in the matter of religion—not civility, we don't want that—not favour, we don't want that—but justice—and as soon as you let the true spirit of religion show itself without being concealed by state drapery, not only the people of Ireland, but the working classes of this country will understand something about the mighty power of God. Then we may expect some ingathering of souls into the church: then we shall be proceeding upon a plan that will end in perfect comprehension, but it will be a spontaneous comprehension, no man giving up his opinion, but every man's heart being mellowed and subdued by the grace and the love of God. (Loud applause.)

The resolution was carried unanimously.

The Rev. C. VINOS moved—

That, looking to the tendency of public events and of public opinion, and particularly to the probable enlargement of the electoral bodies, this meeting feels it to be the duty of the Society's friends to prepare for bolder and more vigorous exertions to commend their principles to the judgments and consciences of their fellow-countrymen, and to press them upon the attention of the Legislature.

In supporting the resolution, he read some extracts from the preface to a pamphlet written by Archbishop Manning, in which the writer described the emancipation of Roman Catholics and Dissenters, and their admission into public life, as the disestablishment of the Church of England, and expressed a belief that those measures had wrought upon the Established Church a great change for the better, having elicited the zeal, activity, enterprise, inventiveness, and generosity which were in the nature both of English men and English women. The tendency of public opinion in very different quarters was altogether in favour of the principles of the Liberation Society. Dr. Manning based his hope of the ultimate success of the mission of the Romish Church in this country on the fact that that Church was not established by the State, and in this view he was altogether opposed to Lord Shaftesbury, who in a recent letter to the *Times* contended that the Establishment must be maintained to ensure the stability of the Church.

The Rev. CHRISTOPHER NEVILLE seconded the resolution. He stated that he was brought up as a member of the Church of England, and was educated for her ministry, but he had worked his way to the truth maintained by this Society, that religion should be free from all State support, and, acting upon this conviction, he had given up two family livings worth 700*l.* a-year. This step had entailed upon him separation from every relative and friend and associate he had; and he was now looked upon by them as an alien and an enemy, and almost as a votary of infidelity. He believed that the system of State endowments and support was a hindrance to the Christianising of the people of this country and the salvation of their souls.

Sir JOHN GRAY, M.P., supported the resolution. He said that as far as he had any influence, he would direct it, not to the carrying out of that absurd and ludicrous and unholily comprehensive system which had been proposed for the settlement of the difficulties now connected with the Established Church, but for securing the establishment of a system of perfect religious equality, in which every man would be free to pay according to his conscience for that religious instruction which he valued and wished to receive. (Applause.) There had been a desire among some persons to adopt what had been called "the levelling up system," for the benefit of the Roman Catholics of Ireland, the object of which was to raise them to the same position of pecuniary advantage with regard to their Church, as that occupied by Episcopalians. For the support of the Established Church of Ireland there was about 733,000*l.* annually absorbed by a population of somewhat less than 700,000 Episcopalians. This was equal to 1*l.* per head per annum for each person belonging to the Established Church. There were nearly five million Roman Catholics in Ireland,

and hence to "level them up" to the position of the Episcopalians as regards the support of their Church, there would be required no less a sum than five million pounds annually. Were the public prepared to be taxed to the extent of five millions annually from their hard-earned money for the purpose of levelling up the Roman Catholic Church to the position of the Episcopalian? The Episcopal system had been forced upon the people of Ireland, not by persuasion, not by argument, not by kindly and Christian effort, but by the bayonet and the sword—by the confiscation of property and by penal laws.

The resolution, on being submitted to the meeting was unanimously adopted.

The proceedings were then terminated by a vote of thanks to the Chairman.

#### THE LAY OF THE PUZZLED RITUALIST.

THE ORIGIN OF RITUALISTIC VESTMENTS.—They have not the slightest tincture of Flamen or priest in their whole descent. They are the dresses of the Syrian peasant or the Roman gentleman retained by the clergy when they had been left off by the rest of the society; just as the bishops long preserved the last relics of the flowing wigs of the time of Charles II., as the Bluecoat boys recall the common dress of children under Edward VI., as Quakers maintain the sober costume of the Commonwealth, as a clergyman's bands, which have been regarded as symbolical of the cloven tongues, of the two Testaments, of the two tables of the law, are but the remains of the turn-down collars of the time of James I. Their very names bear witness to the fact that there was originally no outward distinction whatever between clergy and laity. They thus strike, if they have any historical significance at all, at the root of the vast hierarchical system of which they are now made the badges and ornaments. The "alb" is but the white shirt or tunic, still kept up in the white dress of the Pope, which used to be worn by every peasant next his skin, and in southern countries are often his only garment. A variety of it, introduced by the Emperor Commodus and Heliogabalus, with long sleeves, was, from the country whence they brought it, called the Dalmatica. The "pall" is the pallium, the woollen cloak, generally the mark of philosophers, wrapped round the shirt like a plaid or shawl. The overcoat, in the days of the Roman Empire as in ours, was constantly changing its fashion and its name; and the slang designations by which it was known have been perpetuated in the ecclesiastical vocabulary and are now used with bated breath, as if speaking of things too sacred to be mentioned. One such overcoat was the *cope* or *cope*, also called *pluviale*, the "waterproof." Another was the *chasuble*, or *casula*, "the little house," as the Roman labourer called the smock frock in which he shut himself up when out at work in bad weather. Another was the *caracalla* or *caraca*, or *casaca*, "the casock," brought by the Emperor, who derived his own surname from it, when he introduced it from France. The "surplice" is the barbarous garment, the "over-fur" (*superpellicium*), only used in the North, where it was drawn over the skins of beasts in which our German and Celtic ancestors were clothed. It was the common garb—"the white coat" (*cotta candens*)—worn by the regular clergy not only in church, but in ordinary life. In the oldest Roman mosaic, that in the Church of Sta. Pudenziana, of the fourth century, the Apostles are represented in the common classical costume of the age. No thought had entered the mind of the Church, even at that time, of investing even the most sacred personages with any other than ordinary dresses.—*Edinburgh Review*, new number.

#### I.

Holy Church, with her sacred traditions,  
Transmitted by Council and Pope,  
Ordnains for her priest's exhibitions,  
Alb, chasuble, cassock, and cope.

#### II.

And still the infallible mother  
Considers this clothing too small;  
So each ghostly father and brother,  
Like ghosts, she provides with a "pall."

#### III.

And then with infallible curses,  
All heretic persons she bans,  
Because they're not drest like dry nurses,  
But prefer to wear clothes like a man's.

#### IV.

O mother! so kind and so gracious,  
(If a question you'll vouchsafe to hear,  
And not think the inquirer audacious),  
Who did these blest garments first wear?

#### V.

Christian priest, or at least pagan Flamen,  
Must sure have invented and worn 'em,  
For if but the vesture of laymen,  
Each priestly confessor would scorn 'em.

#### VI.

And yet there are Protestant railers,  
Who vow they're but fashion's last fag-ends,  
Made for priests from the "cabbage" of tailors,  
Who could do nothing else with their rag-ends.

#### VII.

E'en the surplice, these railers ignore it,  
Worn alike by the sham and true priest,  
(How the pious young ladies adore it!)  
Could it e'er hide the skin of a beast?

#### VIII.

These heretics (loud will they wail,  
Where too late the schismatic repents),  
Say we're but of lay fashions the tail—  
Mere pietist coxcombs or "gents."

#### IX.

O mother! pray tell us our duty,  
Each anxious inquirer beseeches;  
Must we give up our robes with their beauty,  
And reveal to the faithful our breeches?

#### X.

If our fashions are nothing but laymen's,  
Then say who can prophecy whether  
They'll take ours when they come with their  
"Amens,"  
And be all like old women together?

W. K.

#### COUNTY ASSOCIATIONS.

##### DURHAM AND NORTHUMBERLAND.

The annual meetings of the Durham and Northumberland Association were held in Darlington on the 22nd and 23rd inst. On the evening of the 22nd

inst. the Rev. J. B. PATON, M.A., President of the Nottingham Theological Institute, delivered an impressive lecture on "Home Evangelisation." On the morning of the 22nd inst., more than seventy gentlemen met for the transaction of business. The reports from the grantee churches and evangelistic stations were read, many of which showed satisfactory progress, and votes granted for the ensuing year. In the course of the deliberations which followed, grateful reference was made to the conference with Mr. Marley, held in October last, and arrangements were decided upon with a view to commencing new operations. The Rev. A. JACK retired from the office of treasurer, after a service of twenty-four years, and the Rev. A. REID from that of secretary, after ably discharging its duties during a still longer period. Both gentlemen were warmly thanked for their valuable services. Andrew Common, Esq., of Sunderland, was elected treasurer, and the Rev. W. SHILLITO, of Sunderland, secretary. In the evening a public tea-meeting was held, when effective addresses were delivered by the Revs. W. BOWMAN, of Gainford, and S. S. HOPKINSON, of Sunderland, on "Evangelistic Work"; by the Rev. G. STEWART, of Newcastle-on-Tyne, on "The Lessons of the London Coffee-house Conference"; and by the Rev. H. T. ROBERTSON, B.A., of Newcastle-on-Tyne, on "The Open Church Movement." In the absence of A. Common, Esq., the chair was taken by the Rev. H. KENDALL, pastor of the church.

##### CUMBERLAND.

The annual meetings of the Cumberland Congregational Union were held at Cockermouth, and attended by all the ministers and delegates from most of the churches of the county, and by the Rev. M. DAVIS, from the Lancashire Congregational Union. The first meeting was of a devotional character, and was held in the Congregational chapel on Tuesday evening, the 9th inst. Addresses were delivered by the Rev. W. Brewis, of Penrith, and the Rev. J. Galbraith, of Whitehaven. On Wednesday morning the ministers and delegates met, under the presidency of Joseph Brown, Esq., when a representative of each church gave a brief statistical report, together with any special circumstances connected with the church he represented. These reports were mostly of an encouraging character, and indicative of increasing spiritual activity and progress. The Rev. W. A. WRIGLEY, of Carlisle, secretary to the executive committee, read his report, from which it appeared that during the last year the union, assisted by the Lancashire Congregational Union and Mr. Samuel Morley, of London, raised, and expended by grants in aid of poor churches and salaries to four evangelists employed in different parts of the county, upwards of 500*l.* Extracts from the diaries of the evangelists were also read, and were most encouraging. The work of the union, in an extended form, having been carried on under pledge for three years, the question of the future work was considered, and judging by the feelings expressed by the various representatives, it is probable that a still further extension will be accomplished, and more evangelists employed. A special committee was also appointed, and promises of pecuniary help offered for the purpose of obtaining sites and erecting chapels in various country districts where the accommodation for holding meetings hitherto has been found inadequate. The meeting then adjourned to dinner provided in the schoolroom by the Cockermouth friends, after which the Rev. W. Fairbrother, of the London Missionary Society, and the Rev. J. ROSS, urged upon the ministers and delegates the claims respectively for increased efforts on the part of the churches to sustain the London Missionary Society, and the importance of systematic sterling for and giving to the Lord's work. In the evening a public tea was held, and afterwards a public meeting, presided over by J. Brown, Esq. The meeting was addressed by the Rev. W. Fairbrother, the Rev. W. A. Wrigley, the Rev. S. DAVIS, and the Rev. J. ROSS.

##### HERTFORDSHIRE.

The fifty-eighth anniversary of the Herts Union was held at Barnet, on Wednesday, April 17. In the morning the Rev. Dr. VAUGHAN preached an appropriate sermon, and in the afternoon there was a public dinner, provided in the British Schoolroom, Union-street, at which H. PARSONS, Esq., St. Alban's, presided. Dr. VAUGHAN, in responding to a vote of thanks, said he had been in the hands of his medical adviser for the past few weeks, and, having but recently returned from the sea-side, was trying to keep free of engagements; but when the invitation reached him, as he happened to know very much about the peculiar difficulties surrounding the position of Nonconformist ministers in country towns and villages, and as he was not altogether unacquainted with this county of Hereford, he was induced to yield. Their great need was to realise more deeply His presence, without whom all their labours as Christian ministers would be fruitless. They needed, in this age of activity, more frequently to "shut to the door." As Nonconformists, too, they had important work before them. He was an old man, and should soon be removed, but young men would be left whose lives must be devoted to their cause if they would retain their privileges. In the evening a public meeting was held, Dr. Frederick Wood, Totteridge, presiding. The CHAIRMAN feelingly alluded to the death of Mr. Puget. The association, and indeed all good societies, enjoyed Mr. Puget's sympathies, and no case of the necessity of orphan or widow came under his notice which



did not gain his pecuniary help and personal attention. The Rev. D. Davies then read the annual report, which commenced as follows:—

At the last anniversary the committee was enabled to rejoice in a large increase in the funds of the union, owing to the special effort made to meet Mr. Morley's challenge. It then became a matter of anxious consideration to the committee to ascertain how this enlarged income was to be most wisely expended. A sub-committee was appointed to review all the operations of the union, and to suggest fresh plans of usefulness. When they met it was felt to be desirable and right in the first place to augment the grants already made, in all cases that seemed to call for it; and this was accordingly done. Two other plans presented themselves. One was to extend help to cases of a similar nature to the above, where necessary; the other to co-operate with local committees and the Home Missionary Society in establishing lay evangelists in as many of the eight or nine localities where this kind of agency is greatly needed, as the funds of the union and the zeal of the various local committees would allow. Four cases were sent up by this committee for the consideration and co-operation of the Home Missionary Society, but unfortunately it happened that the state of the funds of that most useful society this year obliged its committee to withhold the co-operation that your committee confidently looked for. This will explain the fact that so large a proportion of the balance of last year still remains unexpended. But the committee cherishes the hope that the most pressing of these plans are only suspended, not abandoned; and have been waiting in fact from time to time to take them up. However, the committee have been able in the course of the year to place on their lists of grants some fresh cases of an interesting character. It appeared that there are at present three lay evangelists labouring in connection with the union—one at Hunton-bridge and neighbourhood; one at Royston and its neighbouring villages; and one in Walkern and Wood-end district, who at present is chiefly supported by this union.

#### HANTS.

The half-yearly meetings of the Hampshire Congregational Union were held at Ventnor on Tuesday and Wednesday last, and were attended by a large number of ministers and delegates from the different churches. The proceedings commenced on Tuesday with the assembly of the general committee and the committee of the Sunday-school Union for the despatch of their respective business. A tea-meeting was held in connection with the latter, and in the evening a public meeting was convened in the Congregational chapel, which was presided over by Mr. W. G. Lankester, of Southampton. Mr. F. J. Trippe, one of the secretaries of the union, read the annual report, which exhibited a substantial increase in the number of teachers and scholars in the different schools of the county during the year, and stated facts of an exceedingly interesting nature. The operations of the union extended to 49 schools and 38 branch schools, and in these there are 1,268 teachers and 10,905 scholars. The financial report was read by Mr. George Dowman, the treasurer. After the adoption of the reports, the Rev. T. Simons, of Southampton, read a paper on "Child-Conversion." A discussion followed, in which the Revs. N. Glass, W. Field, R. A. Davies, S. Knell, and F. Williams, and Messrs. Dowman and Cassey, took part, Mr. Simons replying. Singing and prayer brought the meeting to a close. At half-past nine on Wednesday morning a devotional service was held, and an appropriate address delivered by the Rev. R. A. Davies, the pastor of the church, after which, the minutes of the last meeting having been read by the Rev. W. Major Paull, the general secretary, the regular business of the union was despatched, which included the adoption of new rules for its governance, the admission of new members, and other matters. Owing to the unavoidable absence of the Rev. J. Woodwork, for many years the general secretary of the union, the formal presentation of the thanks of the union for his valued services whilst secretary, and expressions of regret at his resignation, which have been beautifully engrossed on vellum, could not take place. A committee was appointed to make the presentation to the rev. gentleman at his own house. A public dinner followed, at the close of which the Rev. W. Fairbrother, secretary of the London Missionary Society, made a most earnest appeal to the sympathies of those present with regard to the position and prospects of the mission work conducted by that society. In the evening a sermon, preached by the Rev. G. Allan Coltart, of Ryde, and the administration of the Lord's Supper by the Rev. F. M. Holmes, of Alton, closed the meetings.

#### DISSENTERS AND BURIAL-GROUNDS.—DISGRACEFUL SCENE.

(From the *Leeds Mercury*.)

At the election of churchwardens for the parish of St. Mary, Beverley, on Tuesday, a stormy discussion ensued with regard to the new burial-ground for the parish. A year or two ago, Mrs. Myers, a lady residing in the town, gave a piece of land situated in the outskirts to be used by the parish for interment, the present burial-ground having become far too crowded. But although plans, &c., were prepared, and operations commenced to lay out the cemetery in a suitable style, the work was only carried out very slowly, and the shocking scenes which frequently occurred at the other burial-ground aroused a spirit of indignation in the parishioners, which found vent at the "churchwarden-choosing" on Tuesday. The accounts, which stated that while there was a balance in hand last year of 137. 8s. 1d., a debt of 3717. now existed, having been read over,

Mr. Wm. Westberry observed that very great complaints were made in the parish respecting the new burial-ground, the works connected with which were only being proceeded with very slowly, while in the

present ground thigh-bones, arm-bones, skulls, &c., were being constantly thrown up to make room for new tenants. It was a disgrace to Beverley. The VICAR (the Rev. Mr. Brander): I believe every effort has been made. Mr. WESTBERRY: Nothing of the sort. It's a disgrace to the parishioners to choose churchwardens who will let things go on so. Mr. WESTBERRY remarked that he had purchased a vault in the burying-ground, and on going to look at it one day found that his father's coffin had been cut clean in two, and a corpse buried between, so that his parent's head was in one part, the rest of his body in another, and some one laid in the middle. (Cries of "Shame" now filled the church, and a great uproar ensued.) Mr. ROBERT WHITTON addressed the meeting in similar terms. Mr. Alderman ROBINSON also commented on the state of the burial-ground and the restoration of the church, calling attention to the fact that a number of gravestones had been removed from their position at the heads of graves to other parts of the churchyard. The Rev. W. C. Upton, Baptist minister, asked if one or two questions might be answered. He observed that he was sorry he had been unable to attend a preliminary meeting held in the vestry with regard to the new burial-ground. Mr. COLLISON, who stood near the vicar: A good job you were not. (Groans.) Mr. Upton then asked, first, if the money for the new ground had been borrowed on the security of the Church-rate; secondly, whether it was intended to apportion any part of the ground for the use of Dissenters; and thirdly, if this was not the case, whether there was any probability of the matter being yet considered. Mr. WHITTON, noticing that Mr. Upton had for some time vainly essayed to make himself heard, said to the chairman (the vicar) that a brother in Christ, the Rev. Mr. Upton, desired to speak; did he recognise him as such? The VICAR: "I can't say that I do own him by that name." This remark was received with a perfect storm of groans and hisses, and for some time great confusion existed. The VICAR then said they must proceed with the business of the meeting. Mr. Upton: I must ask for answers; we have a right to know. (Cheers.) The VICAR then replied that the money for the new ground had been borrowed on the security of the Church-rate, but with regard to provision being made for Dissenters, he declined to answer that question. Mr. Upton remarked that until, by every means in their power, they had tested the legality of collecting a Church-rate for this purpose, they would not pay the rate. The clerk to the churchwardens, on being asked by a parishioner whether the rate for the ground was a Church-rate, replied in the affirmative; and a tax-collector for the parish, in answer to the same question, said it was not a Church-rate. This led to shouts of "Which of you are liars?" and during the tumult a ratepayer asked if Dissenting ministers would be allowed to read the burial service in the new ground over any member of their flock. This met a decided answer in the negative from some one on the platform, and was the signal for another stormy outburst. The Vicar then nominated Messrs. T. Crust and T. Forge as his churchwardens. Messrs. M. L. Whitton and G. Parkinson, the retiring churchwardens, were again proposed, as was also Mr. Alderman Robinson, but the former were elected.

The part of the church in which the meeting was held had been strongly barricaded, and policemen were present during the proceedings, which were of the most disgraceful character. The language used by some was profane in the extreme, and more than one or two of those present appeared to be labouring under the influence of drink, one man shouting out during the discussion, "Be sharp and have done, and let's have some beer!"

THE CONGREGATIONAL BOARD.—By an error it was stated in our last number that at the meeting of the Congregational Board the chair was occupied by the Rev. R. Berry, instead of the Rev. Thomas James. Mr. Berry was amongst the new members admitted on the occasion.

THE CONGREGATIONAL UNION MEETINGS will be held next week. On Monday the preliminary meeting at the Guildhall Coffee House will be presided over by the Rev. Newman Hall, LL.B., the retiring president; and Dr. Campbell, of Bradford, will be chairman of the Assembly, which will hold its meetings at the Weigh-house Chapel on Tuesday and subsequent days.

"JERUSALEM THE GOLDEN."—The *Pall Mall Gazette* having admitted into its columns a statement "that the Bishop of Carlisle has declared that he will not allow the hymn, 'Jerusalem the Golden,' to be sung in any service in which he takes a part," the right rev. prelate writes to that paper to say "that there is no truth whatever in the report in question."

HER MAJESTY "CALLING" A MINISTER TO A PARISH CHURCH.—At a meeting of the Kincardine O'Neil Presbytery the other day, a call was laid on the table from the parish of Crathie to the Rev. Mr. Taylor, of Montrose. Amongst the signatures to the call was that of Dr. Robertson, on behalf of the Queen. The call was sustained. — *Edinburgh Courier*.

THE OBSERVANCE OF LENT.—The London tradesmen have been complaining sadly of the dullness of the season, and there is no doubt that the season has been very dull. Regular party-goers, who generally go out four or five times a week, say that this winter they have scarcely been out at all. This is partly due, perhaps, to the financial crisis, but it is also due in no inconsiderable degree to the increasing strictness with which Lent is kept. The *Pall Mall Gazette* declared on Saturday that no one made any difference during Lent. The London

tradesmen would have told the writer a very different story. He might have avoided his blunder even if he had only consulted the "ladies' column" in the *Times*, where he would have found that the number of marriages which took place among the upper circles between Ash Wednesday and Easter Day was almost nil, while to-day's list contains nearly forty wedding announcements. — *West Morning News*.

THE PAN-ANGELICAN COUNCIL has few charms for the Bishop of Manchester. Speaking at the Diocesan Church Building Society's meeting on Thursday, the right reverend prelate said he sincerely hoped that the bishops, when they did assemble, might do nothing but deliberate. "Charles V. in his self-imposed retirement amused himself by constantly winding up a number of watches, and was much surprised to find that he could make no two of them go together": and Dr. Lee believed that the Council—or, as he termed it, "Congress of episcopal authorities"—would reveal a similarly discordant state of things.

A BOY PREACHER has appeared in Wales, who, according to his admirers, is to extinguish Mr. Spurgeon. This promising youth is Master Enoch Probert, who has just completed his eleventh year. On Easter Sunday he preached to crowded congregations in the Baptist chapel at Gladestry, Radnor. A local print says of him:—"He has a sweet and powerful voice, which he manages well. His delivery is remarkably distinct, and his hearers were astonished at such marvellous truths from a boy of such tender years." After preaching two sermons on the Sunday, Master Probert spoke at length on the following day to the Sunday-schoolers.

THE ROYAL COMMISSION ON RITUALISM.—On the 26th of March, the Archbishop of Canterbury mentioned in his place "the probability of the grant of a Royal Commission" as a reason for the bishops abandoning any attempt at legislation. But although more than a month has since elapsed, Lord Derby makes no sign; and it is now currently alleged that his lordship never gave any pledge on the subject, and never expressed more than a personal willingness to grant a commission. It is a well-known fact that many of the prelates concur with those who regard the idea of a commission upon vestments as merely a device by which to gain time. — *Record*.

CONGREGATIONAL SCHOOL, LEWISHAM.—The annual meeting and half-yearly election of the Congregational School, Lewisham, were held on Tuesday week in the large room of the London Mission House, Blomfield-street. John Remington Mills, Esq., M.P., occupied the chair, and there was a larger attendance of ministers and other friends of the institution than usual. After prayer by the Rev. B. G. Hill, of Fordham, Essex, the chairman, in a few earnest words, urged the importance of the object, and called upon the hon. secretary, the Rev. J. Viney, to read the report, which showed a satisfactory state of the school, and indicated considerable progress in annual subscriptions, though, by the larger number of inmates and the high price of provisions, there was still need for further exertions in order to obtain adequate funds. The adoption of the report was moved by the Rev. J. S. Pearsall, of Pimlico, who referred with much cordiality to the benefit some whom he had known had received from the school, and suggested an occasional gathering of the old boys. Dr. Lockhart, who seconded the resolution, also spoke warmly in support of the institution. A resolution appointing R. J. Kitchener, Esq., as treasurer to the school in place of Charles Curling, Esq., who had signified his wish to retire from that office, and of thanks to the latter gentleman for his services in that capacity for the last eight years, was moved by James Jay, Esq., seconded by the Rev. Dr. Blow, and carried with acclamation. Votes of thanks to the hon. secretary for his diligent and successful efforts on behalf of the school during the year, and to the chairman for so kindly presiding, closed the meeting, after which the poll was declared open, and the election proceeded, the results of which are announced in our advertising columns. The proceedings throughout evinced much interest on behalf of the institution and a growing determination to support its claims. The Revs. T. Aveling, J. Corbin, J. Shedlock, M.A., J. Gogery, W. P. Lyon, J. Wardlaw, M.A., Dr. Mullens, G. Rose, T. Rudd, B.A., and Messrs. T. Chambers, M.P., Jacks, Mas-singham, G. Powell, &c., were present during the meeting. The annual sermon was preached in the Weigh-house Chapel on Wednesday evening by the Rev. John Stoughton.

UNITED CONGREGATIONAL CHURCHES OF LEEDS.—The annual meeting of this association was held on Thursday night in Queen-street Chapel, under the presidency of Mr. Baines, M.P., who, in the course of his opening remarks, referred to the many blessed results which flowed from the union of the churches, and expressed his fervent hope that the association would be made as powerful and effective as possible in furthering the great object they had in view of advancing the cause of God in this world. The Rev. E. R. Conder stated that no formal report had been drawn up regarding the proceedings of the union—it having been found difficult to reduce to a statistical form the many good works that had been accomplished. The association had been useful in furnishing a platform of union not only amongst the pastors of the various churches, but amongst the deacons, who held stated meetings for the purpose of considering practical questions connected with the usefulness of their churches, their condition amongst themselves, and their relations to the world around. The most interesting event in the history of the churches during the past year had been the comple-



tion of the building enterprise at Headingley, the formation of a church there, and the reception of that church into the body of the association. He thought that the questions at present calling for consideration by the association were such as the following:—What is the relation of our Congregational churches one to another? What is the present spiritual condition of our churches? Are our churches doing their duty to the general population of Leeds? Mr. Councillor Sooton addressed the meeting on the subject of "Independency," and showed how clearly the principles of Congregationalism tended to build up a sterling and useful Christian life. Mr. Kerr held that Christian unity was to be found, not in theological forms, but in Christ Himself, who was the only bond to unite all the churches together. The unity among the Congregationalists in Leeds had already produced some excellent fruit in the beautiful churches and schools that had been erected in various parts of the town, and he trusted that it would produce still more. He impressed on all his brethren the necessity of being workers, arguing that no idler could be a Christian, and that they could not maintain spiritual life amongst themselves if they slumbered. Interesting speeches were afterwards made by the Rev. R. McAll; by Mr. E. Butler, who referred to the relation of the Congregational churches to the rest of the world, and by other gentlemen. —*Leeds Mercury.*

## Foreign and Colonial.

### THE LUXEMBURG QUESTION.

On Friday night there were reports, though somewhat vague, that this difficulty was likely to be satisfactorily settled without an appeal to arms, and the various continental money markets became more buoyant. On Saturday these favourable rumours were confirmed, and Lord Stanley's statement on Monday leaves no doubt that the question will be considered by a conference of the various Powers that is to meet in London. It is affirmed that the following are the bases which have been submitted by the mediating Powers to Prussia and France for the settlement of the Luxembourg question:—The neutralisation of Luxembourg; its continuance under the sovereignty of the King of Holland; the evacuation of the fortress by the Prussian garrison, and the dismantling of the fortifications. One of the semi-official papers of Berlin states that Prussia has accepted the invitation to a conference, and adds:—

The question to be discussed will be that of a European guarantee for the neutrality of Luxembourg. In case the great Powers should agree upon this point, the present arrangement of the military defence of Luxembourg would be given up. The exact basis of the deliberations of the conference have not yet been settled.

The *Moniteur* broke silence on the subject on Tuesday. It states that the French Government, as an earnest of its desire for peace, has suspended the warlike preparations which were engrossing the attention of the military departments of the country. No more horses than are urgently needed will be bought, and the soldiers who are on furlough will not be recalled.

There seems to be no doubt that Queen Victoria wrote to the King of Prussia in the interests of peace. According to the *Globe* the letter was substantially as follows:—"Her Majesty conjures the King of Prussia, in consideration of the intimate relations of the two countries, and in the name of the two family ties, to spare Europe the horrors of a war like that which is now threatened; and observes that in case of war England will not be able to give Prussia even her moral support, but, disapproving of Prussia's policy, her Majesty's Government will maintain absolute neutrality. The letter adds that these sentiments are not only her Majesty's but those of all England." The *Daily News* admits the probability of Queen Victoria having written to the King of Prussia in favour of peace, but does not believe the Paris semi-official journals have given a correct version of the text.

### PRUSSIA.

On Monday the Prussian Diet was opened for an extraordinary session with a speech from the King, which made no allusion to the Luxembourg question, and asked for co-operation in adopting the new Federal Constitution. Reference is made to the "intimate national community," which will always unite the Northern and Southern States, and to the offensive and defensive treaties concluded last autumn. The King then says:—

The vivid consciousness of the South German Governments and populations of the dangers of German disunion, and the necessity of firm national union, which constantly finds more decided expression throughout the whole of Germany, will assist to hasten the solution of that important task. The united strength of the nation will be entitled and be competent to guarantee to Germany the blessings of peace and effectual protection of her rights and her interests. With this assurance my Government will devote itself to averting any interruption to European peace by every means compatible with the honour and the interest of the Fatherland. The German people, however strong its unity, will be able calmly to face the vicissitudes of the future, if you, gentlemen, will aid in completing the great work of national union with that patriotism which has always been displayed in Prussia in serious times.

There was frequent applause during the delivery of this speech. At its conclusion Herr von Forkenbeck called for cheers for the King, who then quitted the Hall. Count Bismark thereupon declared the Diet open.

It is said that after the closing of the Prussian

Chambers the King, accompanied by Count Bismark, will visit Paris.

### FOREIGN MISCELLANY.

The coronation of the King of Hungary is now fixed for the 2nd of June.

The news concerning the Prince Imperial is far from satisfactory, and it is said that a consultation of physicians has been held to consider his case; it is greatly feared that he may fall into a consumption.

The *Liberté* mentions that the Queen of Spain has been selling almost all her jewels in London, and that a single diamond watch chain has found a purchaser at the trifling figure of 24,000*l.*

The nomination by the *New York Herald* of Generals Grant and Lee for President and Vice-President in the next general election is believed by many Radicals in the United States to indicate the ticket on which the Democrats will stand.

The people of Baltimore were called upon the other day for a vote *en masse* to decide whether cabs should be allowed to ply in the streets on Sunday. The result was that 11,039 votes were given in favour of it, and 9,056 against.

PARIS ANTI-SLAVERY CONFERENCE.—The united committees of the British and Foreign Anti-Slavery Society, the Spanish Abolitionist Society (*La Sociedad Abolicionista Espanola*), and the Comité Français d'Emancipation have agreed to postpone the holding of the International Anti-Slavery Conference in Paris until the 26th of August next. The period originally fixed was the third week in June.

THE PURCHASE OF THE HOLY SEPULCHRE.—The *Portafoglio* announces that an association has been in existence since last year, whose object is to redeem our Saviour's Sepulchre by means of journals and committees spread over many parts of Europe. "England, Belgium, and Ireland," says the *Portafoglio*, "will be the first stations where the generous association will plant the tents of the immortal triumphs that await it."

CARLO POERIO, so well-known for his long and cruel imprisonment in Naples, is dead. Up to 1848 he had been subject to constant arrests in consequence of his gratuitous defence of political prisoners, but in the latter year he was for a short time one of King Ferdinand's Ministers. The horrors of the dungeon in which he was subsequently imprisoned were forcibly described by Mr. Gladstone, who visited him. In 1859, he and other political offenders were placed on board a vessel for the United States, but the exiles compelled the captain to land them at Cork. During his stay in England, Poerio, by the virtues of his character no less than by his misfortunes, made numerous and influential friends. In 1860 he was chosen member of the Turin Parliament, and he retained his position as deputy ever since. His life was probably cut short by the hardships of his imprisonment.

### MR. GLADSTONE AND THE LIBERAL PARTY.

Mr. Baines, M.P., has written a long letter to Mr. Crawford, the member for the City, urging that something must be done to reinstate Mr. Gladstone in his position as head of the Liberal party, if the party itself is to be saved from utter destruction. Mr. Baines says he can hardly justify Mr. Gladstone in the course he has thought fit to take, unless on the ground that it was really necessary to show the Liberals the ruinous consequences of their disunion; and if it should have that effect it will be vindicated. But if the leader's conduct has been questionable, that of his followers has been so bad as not to admit of any question whatever as to its character. Mr. Baines will impugn no man's motives; but Liberal members cannot fail to see what has been the disastrous effect of abandoning their party and their leader in a great crisis. Nor can they justly complain of a leader who, after doing everything that zeal, vigour, and consummate ability could do to insure success, and yet being left by his own friends to sustain a decisive defeat, seems to despair of thereafter leading the same forces to victory. Mr. Baines quotes the old maxim, "*Fas est et ab hoste doceri*"; and says that the example of the Conservatives, in sacrificing not merely feelings, prejudices, and scruples, but even the principles which they have advocated all their lives, in order to keep Lord Derby and Mr. Disraeli in power, and to have the settlement of the Reform question in Conservative hands, proves, at least, their sense of the paramount necessity of party discipline.

Far be it from me (the hon. member continues) to advocate a sacrifice of principle; but I advocate the compromises which wise and honest men may make, and which they are compelled to make almost daily for the sake of securing great objects. If we have a leader in whose ability and integrity we have confidence, we are bound as men of common sense to follow his guidance. True, we may sometimes in the heat of an engagement be tempted to seize upon the post which is nearest to us, but in so doing we may derange the order of battle, and lose not merely the action, but the campaign. It is the duty of the leader to consider all points, to measure his own strength and that of his opponent, to sacrifice small objects to great ones, and so to act that he may acquit himself of the mighty responsibility which rests upon him to his party and his country.

Mr. Baines goes on to declare his extreme alarm at the position of the Reform question. The bill of the Government is so bad from beginning to end that he has no hope of its being made worthy of the acceptance of Parliament or the country. The county franchise is not adequately extended. The borough

franchise is constructed to beguile the Radicals, yet to satisfy the Tories; and either the one party or the other will be horribly cheated by it. The principle of the dual vote has been universally condemned in the House and the country, and the proposed plan of voting by polling-papers is open to endless fraud and the exercise of undue influence to an unlimited extent. The two years' residence is a great injustice to the new voters as compared with the old. The fancy franchises are liable to gross abuse. The absence of a lodger franchise will make the bill inoperative in the metropolis; whilst, to crown all, the redistribution of seats is ridiculously inadequate to redress the anomalies of the electoral map.

Unless the Reformers can re-unite (says Mr. Baines) under a recognised leader, it is evident that every attempt to check the rapid progress of the bill, or to change its character, will utterly fail. The Liberal majority will become a routed minority; and we ought gravely to consider how we shall be able to justify ourselves to our constituents and the country for permitting the ruin of the Reform cause, when we had actually the means in our hands of ensuring its triumph. There seems to me no possible means of averting this disaster and disgrace but by appealing to Mr. Gladstone again to take the initiative.

Mr. Baines gathers from Mr. Gladstone's letter, not only that he would obey the call of his party, but that he will not resume the lead, at least on the Reform question, without such call. He therefore begs Mr. Crawford not to shrink from the responsibility of taking immediate steps to bring back the Liberal party to "concerted action."

Mr. Ernest Jones, writing to the *Times* on behalf of the advanced Liberals, calls on Mr. Gladstone to tell the country—1. Whether he is in favour of household suffrage? 2. Whether he will place himself at the head of a national movement for such a measure of enfranchisement, pledging himself not to compromise the principle, and not to abandon the agitation until that measure shall have become law? On his answer—"yes" or "no"—will depend, Mr. Jones insists, whether the working classes will accept him as their leader or not. This the great gathering at Leeds on Easter Tuesday intimated in the plainest terms.

In reply to an invitation to attend a Lancashire county meeting at Liverpool, Mr. Gladstone (writing on the 29th) expresses his belief that his personal presence would not be advantageous to the common cause. He adds:—

To that cause I need hardly, I trust, assure you and them of my continued devotion. Every step I have taken since the commencement of the session has been in strict fulfilment of the pledge given by me in July last, after retiring from office, to resist illusory and every reactionary proposal, but cheerfully to promote, by all the means in my power, a liberal and effectual settlement of the question of Reform. The last three months have been spent in the endeavour to redeem the first portion of this engagement. By all such legitimate means and opportunities as may be afforded me I shall continue the struggle, be it long or short, until the end in view shall have been attained by the passing of a measure based upon principles liberal, intelligible, durable, and equal in their application to the various classes of persons whom they may affect.

The *Observer* points out the numerous difficulties which beset the Reform Bill, and foresees that it may be thrown out on the third reading unless its most obnoxious features are altered.

The London correspondent of the *Manchester Guardian* says:—"Lord Grosvenor declines, I understand, to withdraw his amendment, although he knows that he has now no chance whatever of carrying it on a division; but he is willing, I believe, to modify it by substituting one year's residence for two, as a qualification for the 5*l.* franchise. Not only does the concession come too late, but there is even talk of some attempt being made at a later stage of the bill to reverse the vote of the 12th inst."

Mr. Gladstone's abandoned amendment on the residence clause in the Reform Bill will be taken up and moved in committee by Mr. Ayrton, notice having already been given to that effect.

### TERRIBLE ACCIDENT AT AN ANTI-ROMANIST LECTURE.

At the United Methodist Free Church at Wednesday, a lecture on "The Confessional" was delivered on Thursday night by Mr. Murphy, the representative of the Protestant Electoral Union. A temporary gallery, in which 400 persons were crammed, suddenly fell on the persons beneath, and a dreadful panic ensued. Two men's backs were broken, and many others were dangerously wounded. The gallery was considered insecure, though it was constructed in the ordinary way, so far as cross-beams and uprights were concerned; but the ends of the latter, instead of being placed upon stout planks laid upon the floor, were allowed to rest upon the floor itself, which is composed of boards of not more than an inch in thickness. As a natural result, when the gallery became crowded, and the pressure upon the structure great, the end of one, if not more, of the centre uprights was driven through the floor. The cross-beam which it supported, yielding to the pressure, gradually turned over on its side, and while an attempt was being made to put in extra supports—but without removing the audience from the gallery—the cross-beam turned completely over on its side, snapped asunder, and dropped all those standing upon the centre of the gallery down upon the mass of men crowded below. The two ends of the gallery immediately followed, and a frightful scene of confusion and excitement ensued, men and broken or displaced planks being mingled in apparently inextricable confusion, and many of those who were not actually involved in the wreck, frantically crowding to the doors, and augmenting the panic by their cries and struggles to escape.



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## TO CORRESPONDENTS.

"Dr. Epps."—The crowded state of our columns prevent the insertion of his letter. Other communications are excluded for the same reason.

Our issue of next Wednesday, with gratis Supplement, will contain reports of the meetings of the Congregational Union, Religious Tract Society, British and Foreign Bible Society, Irish Evangelical Society, Home Missionary Society, and other anniversaries.

## The Nonconformist.

THURSDAY, MAY 2, 1867.

## SUMMARY.

THE Continental bourses have ceased to be agitated by alarmist reports, and though efforts are still made to excite distrust, the plain statements of Lord Stanley in the House of Commons cannot be controverted. It is expected that the Conference for the settlement of the Luxemburg question will assemble in London next week, at the invitation of the King of Holland, the Sovereign of that province, and that the work of the Plenipotentiaries will be rather to register the arrangement already agreed to by France and Prussia, on the suggestion of the neutral Powers, for the neutralisation of the territory of Luxemburg, and the withdrawal of the Prussian garrison from the fortress, than to discuss any knotty difficulties. It has been suggested that the Conference should consider other questions of European interest, such as the state of Turkey, but such deliberations would rather tend to inflame than allay existing differences. There is, however, one subject which the Conference might legitimately and usefully entertain. Mutual and proportionate disarmament would weaken neither France nor Germany, but would afford some sort of guarantee that with the Luxemburg question is to be buried that spirit of international jealousy and distrust which still menaces the peace of Europe. It would be worthy of Napoleon III. in his declining years to listen to the prayers of his subjects, who strenuously object to his great scheme of army reorganisation, and have been lately signing addresses—quite a new phenomenon in France—expressing goodwill to their German neighbours, and their horror of war.

The Easter holidays have come to an end, and it remains to be seen how far the Reform demonstrations in the provinces will influence the action of Parliament. There have been meetings during the past week, in some of which middle-class Reformers were united with their artisan brethren, at Glasgow, Manchester, Northampton, Chatham, Preston, Bath, Hanley, Rochdale, and some metropolitan districts. In each case resolutions were passed condemnatory of the Government Bill, and expressive of confidence in Mr. Gladstone, and of dissatisfaction with the conduct of the malcontent Liberals. In one or two cases, as at Boston, these recreants have been visited with votes of censure. It would be a sad thing if the effect of such genuine expressions of public feeling should be marred by any false step. Such we cannot but regard the proposed meeting in Hyde Park announced by the Reform League for Monday next. The Government have, it is said, resolved forcibly to oppose this demonstration, and are making great preparations for that purpose. A proclamation has been issued warning all persons against attending a meeting in a park "which her Majesty has been pleased to open for the general enjoyment of her people," and not "for the purpose of political discussion." It is certainly not by acts of defiance, which may lead to riot and bloodshed, that the bands of Reformers in the Legislature will be strengthened.

Mr. Disraeli and his colleagues are naturally anxious that they should not appear to be entirely deserted by the working men, for whose benefit he is engaged in amending the constitution. "Constitutional associations" have for some time past been in process of organisation

throughout the country, which, if they dare not venture on public meetings, vote resolutions of confidence in the Government over the dinner-table. These various bodies have sent delegates to London, and on Tuesday they met together at Freemasons' Tavern, under the auspices of Mr. Ferrand and other active Tory partisans, and formed a central "Conservative Union," which, according to one of its clerical promoters, "will show the country that the noise made by the Radicals is not all Gospel." Nothing would do but that these delegates should proceed to Downing-street. One deputation from Norwich, formed of "real working men," was received on Tuesday by the Chancellor of the Exchequer, and duly thanked him for his liberal boon of household suffrage. It was hinted that a provision for one year's residence in the new borough qualification might be better than two, but the point was left for the consideration of the Government. Mr. Disraeli was all smiles and condescension at this exhibition of approval of his efforts "to restore the old borough franchise to the people"—their "prescriptive right." He had no doubt the Bill would pass, but if by any chance they met difficulties they did not at present anticipate, they should not give up the great undertaking they had pledged themselves to carry out. Later in the day a still more formidable deputation, composed of the delegates already referred to, and a dozen M.P.'s, including the inevitable Sir Henry Edwards, presented themselves at Downing-street, and were welcomed not only by the Chancellor of the Exchequer, but by the Prime Minister himself, who had specially come from the country to receive the ovation. A number of "bond fide working men" having been put forward to testify to the popularity of the Government in Birmingham, Wakefield, and the West Riding, Lord Derby, who was greeted with several rounds of cheering, regaled them with a very ingenious speech, putting the best face upon the Ministerial measure, and expressing his gratification that the country was arousing itself in support of the Bill. The question of residence, he said—be it one year, a year and a-half, or two years—was a matter for fair discussion, the compound householders should have every facility for getting on the register, and with voting-papers and more polling-places they hoped greatly to diminish bribery. Mr. Disraeli followed his leader with some remarks which were enthusiastically applauded, in the course of which he declared that no "partial defeat" would induce Lord Derby to abandon the great work he had undertaken. We wonder what the Radical abettors of the Government think of these unique and delusive Tory demonstrations!

If anything could give the death-blow to the Fenian craze, it is the revelations that have been made before the special commission engaged at Dublin in trying the prisoners captured in the late outbreak. Two of the conspirators made a clean breast of it. One of them was Godfrey Massey, who came to Ireland with the approval of all the American Fenian leaders to organise the late insurrection. He stated that he had ready for action 14,000 men in Dublin, and 20,000 in Cork. His scheme was to collect as large a number of Fenians as possible at Limerick Junction, where they were to be put under the command of a General Fuzley, who had served in America, but as Massey stepped on to the platform at Limerick from the railway-carriage he was arrested just as the outbreak began. Knowing that he must have been betrayed, he deemed it prudent to save his own neck by revealing all he knew of the conspiracy. The second witness for the Crown was one Corydon, also a Confederate officer, who, on the ground that the Fenian organisation was not worth the shedding of a single drop of blood, made a market of it—receiving Fenian money to carry out their designs, and Government money to frustrate them. It was he who gave information of the projected raid on Chester Castle, and finally betrayed Massey into the hands of the authorities. These disclosures will show how entirely the Irish Fenians have been betrayed by a couple of scoundrels. As the *Pall Mall Gazette* says, "It may be a very difficult matter to open in any degree eyes so obstinately closed as those of the great bulk of the Irish people, but such exposures as these must do something in that direction, and must at least have some tendency towards pointing out to a people who are at all events sufficiently quick-witted and open to new impressions, the miserable character of the people by whom they have allowed themselves to be duped."

## A BREAK IN THE CLOUDS.

WITH a thankfulness of heart we are unable adequately to express, we hail the prospect

lately opened to Europe of the settlement of the Luxemburg dispute, and of the consequent preservation of peace. The joint mediation of England, Russia, and Austria has been so far successful as to warrant Lord Stanley in telling the House of Commons, on Monday afternoon, in reply to an inquiry of Mr. Horsman, that he had reason to believe that the propositions made for a Conference would be accepted by both France and Prussia. "More than that," continued the noble lord, "although it is too early to speak with absolute confidence on the matter, yet I have every reason to hope, and even to believe, that this question of Luxemburg, which for the last fortnight has disturbed all Europe, is in a fair way to be speedily and amicably arranged." Nothing could be more gratifying than this announcement, except, indeed, the noble lord had been able to assure us that every contingency out of which war could arise had already been effectually foreclosed. His language, guarded as it was, almost amounted to this, and the reservations imposed upon him by diplomatic delicacy were alluded to in a tone and manner implying that they looked in the direction of peace.

Several causes seem to have contributed to bring about this result. The part which Lord Stanley has taken in the matter has been in every way worthy of British statesmanship. He has acted, in concert with the representatives of Russia and Austria, in a spirit highly conducive to the end he had in view. He has cautiously abstained from pronouncing an opinion on the merits of the question at issue between France and Prussia, while putting the utmost moral pressure upon both for the settlement of their difference by peaceful means; and from first to last he has taken care to let it be known to all the parties concerned, that if, unfortunately, matters took a different turn from that which they now seem likely to take, the position of England in this quarrel would be one of strict and impartial neutrality. It is reported likewise, on what appears to be trustworthy authority, that her Majesty has written a very earnest letter to the King of Prussia, urging counsels of moderation upon him, and deprecating, for family as well as for international reasons, any appeal to the arbitrament of force. Such agencies as these, however, might have proved insufficient to bend the stubborn will of the soldier King, if he had been backed by the cool audacity of Count Bismark. That statesman has never displayed much eagerness to measure swords with France. Under certain circumstances, an immediate war might have answered his purpose in welding into one the component parts of the Confederation which he was anxious to put together, and there can be little doubt that the near prospect of hostilities hastened the completion of his great work of unification. But now that all the difficulties in his way have been surmounted, he appears to think that very little can be gained, though much may be lost, by an exhausting struggle with the French Empire, and it is not improbable that his advice has powerfully contributed to overcome the warlike bent of his Royal master. It is beginning to come out, moreover, that neither in France nor in Germany does popular opinion view with favour a perfectly gratuitous abandonment of peaceful relations, and that, whatever may have been the tone of the press on either side, the bulk of the people strongly disapprove of an unnecessary resort to arms in so trivial a dispute.

The arrangement understood to have been assented to by both France and Prussia, and which it will be the business of the Conference to reduce to the form of a treaty, is, perhaps, all things considered, the best that could have been adopted in the interests of peace. The Grand Duchy of Luxemburg is to be neutralised under some sort of European guarantee, and the fortress evacuated by the Prussians and dismantled. These are the results at which the London Conference is expected to arrive. They are not to constitute the bases of the Conference in deference to the susceptibilities of Prussia, and because it would look like a prejudgment of the case between her and France. By the Treaty of 1839, the occupation of the fortress of Luxemburg was assigned to Prussia to be held on behalf of the then existing Germanic Confederation of which the Grand Duke, the King of the Netherlands, was a member. That Confederation having ceased to exist, Luxemburg has become in regard to Prussia a foreign territory, and she can have no right to hold it unless at the instance of the signatories of the 1839 treaty. But she objects to withdraw on the demand of France to that effect. The request must come from the signatory Powers, and to such request Prussia has intimated her inclination to accede, on condition that Luxemburg shall be neutralised, and her neutrality guaranteed on sufficient responsibility. With these



views the Conference will assemble, and will probably restrict its labours to giving formal shape to what has already been informally agreed to. There is reason, therefore, to hope that its object will be speedily accomplished.

Now that the danger has all but disappeared, it is impossible to look back upon it without the utmost amazement that so paltry a quarrel should have been allowed to occasion so serious a crisis. But with nations as with individuals, jealousy on the one hand, and mistrust on the other, cannot be long indulged in without leading to a rupture on the smallest pretext. We will do the Emperor of the French the justice of declaring our belief that he had no idea of raising up a *casus belli* by the purchase of Luxemburg. It was an inopportune transaction, not very cleverly negotiated. But, unless rumour is utterly false, the intention of the Emperor was not concealed from the Berlin Cabinet, and the bargain was made under an impression that Prussia would raise no serious objection to it. This was evidently a mistake, but it was a very unfortunate one. No one cared much about the little fragment of territory—no one really attached great military importance to the possession of the fortress—but the refusal of Prussia to withdraw was probably owing to her objection to be seen doing anything at the dictation of France, and the determination of France to insist was strengthened by the conviction that her acquiescence in the illegal occupation of the fortress by Prussia, after the matter was once mooted, would be interpreted as the effect of fear. Thereupon, national susceptibilities came into play on both sides, and by an accidental spark it seemed inevitable that a frightful conflagration would be kindled.

It is very doubtful whether either of the disputing Sovereigns, or their respective Governments, can be fully cognisant of the indisposition of their subjects to be dragged into an unnecessary war. France and Germany can subsist side by side without animosity, if only they are let alone. Neither desires to do harm to the other. Both are deeply interested in industrial and commercial pursuits. If monarchs would cease to fuss themselves about the exact balance of military strength, their peoples would never dream of peril. We hope the late *imbroglio* will at least teach them that "in quietness is their strength." Immense armies, destructive weapons, strong fortresses, and all the other items of military power, do but foster an aggressive temper. They are not needed for defence. They are a foolish and wicked waste of resources. People are beginning to see this, even in France. They do not desire a reorganisation of the army. They do not believe that they are in any danger from their neighbours. They would prefer to be tranquil. And the case is much the same in Germany. It is well for dynastic prospects that war has been averted. It would have done more to unsettle European thrones than any event that can now be conceived of.

#### MR. GLADSTONE AND REFORM.

MR. BAINES, M.P. for Leeds, has addressed a lengthy letter to Mr. Crawford, M.P. for the City of London, to suggest that something should be done by the party of Reformers to prevail upon Mr. Gladstone to place himself once more at their head, and to restore the conduct of the Reform question to the hands of its real friends. It is, indeed, highly to be desired that Parliamentary Liberals should manfully review their position, ascertain, if possible, the real extent of their political strength, and agree upon a definite plan of action. But we fear Mr. Baines has not yet succeeded in getting rid of the delusion that the present House of Commons contains a decided majority of members more anxious to pass a good Reform Bill than to get rid of the question as a nuisance. It does not seem to us to lie within Mr. Gladstone's power to lead the so-called Liberal party whither he would take them, not on account of any want of ability, skill, or courage in him, but simply because the ranks are crowded with men who do not wish to be conducted to a triumph which would almost certainly extinguish them.

It is of the last importance that we should cease to deceive ourselves in reference to the existing state of Parliamentary parties. Those who are Liberals and Reformers on conviction, are now reaping the bitter fruit which, we are afraid, it must be said they helped to mature when they gave a general support to the late Lord Palmerston. No doubt they acted in conformity with their judgment as to what, under all circumstances, was most expedient for the time being, but, unquestionably, their acceptance of him as their leader with the full knowledge they that he would lead them

nowhere, conducted to that political demoralisation which they now so deeply deplore. It is as easy as it is ungracious to point out the deficiencies which have contributed to the present deplorable state of affairs, nor should we have alluded to them but that we have reason to believe that they are not even yet recognised as such by many men who were chargeable with them. The sincere Reformers who after the treatment of the Reform question in the expiring Parliament in amiable deference to the octogenarian Premier's official vanity, permitted him to go to a General Election without a programme of policy, without a single intimation of his future purpose, without a single question submitted to the decision of the constituencies, practically made themselves responsible for the result which inevitably followed. They have now, as, indeed, they ought to have anticipated they would have, a House of Commons without any high political purpose. Men of social standing conjured themselves in by a dexterous use of the Palmerstonian "sesame"—men of wealth bought themselves in—bankers, railway directors, and contractors pushed their way in—and some few adventurers jockeyed themselves in—and not one in twenty of them had the smallest notion of a patriot's object in becoming members of the great council of the nation, although for the most part they ostensibly attached themselves to the Liberal party. Trial has proved them, and there is no use in hiding from ourselves the obvious fact that for the ends of Reform they are worthless.

It is to resume the lead of a party the honest portion of which is mixed up with so considerable a number of unreliable camp-followers, that Mr. Gladstone is to be plaintively solicited. We should rejoice in being able to believe that his withdrawal from his post had awakened any serious concern in the minds of the classes to which we have referred. We see no evidence of it, and we are strongly of opinion that neither does Mr. Gladstone see any evidence of it. But if this be so—if there is no ground for supposing that the men—mustering perhaps a sixth or seventh of the whole party—who see in a good Reform Bill the very article of political furniture which will snuff them out, have undergone any change during the Easter recess—why is Mr. Gladstone expected to soil his splendid reputation, and to put obstacles in the way of his future usefulness, by leading his party to position after position, merely that he may be deserted by those political riff-raffs, and humiliated in the presence of his opponents? *Cui bono?* Why should the sound, honest, loyal, and, we are happy to think, larger portion of the Liberal party, hazard their own purity by attempting to give undeserved importance to a number of men who got into Parliament for their own purposes, and who will not be persuaded to damage their own prospects for public purposes? Mr. Gladstone is right. He knows that he cannot reckon confidently on the support of a considerable crowd of members who rank themselves on the Liberal side, and he declines to act as if he could.

Nevertheless, we are glad that Mr. Baines has called attention to the subject. It is time that the demoralised party which has found out that its leader is too good for it, should ascertain as nearly as may be its political whereabouts. Why should not half-a-dozen men (such as Mr. Bright, Mr. Forster, Mr. Stansfeld, Mr. Baines, Mr. Crawford) invite those members whose attachment to Liberal principles is unshaken, to confer with them upon what is to be done with the Ministerial measure, and if they find an attempt to improve it hopeless, to stand aloof, and let those men carry it who like its provisions. Better confess and accept total defeat for this Session, if by so doing moral strength may be reserved for the future. It seems clear that Mr. Disraeli is, for the present, master of the situation, and it is probable he will remain so until the country can fairly perceive what he is about, and can give constitutional expression to its views. Hence, as it seems to us, the Liberal party should agree upon a programme of present abstention, coupling it, however, with an outline of the Reform which they will demand, whether this Bill passes or not. The battle cannot be fought out in the present House—it will have to be fought out by the constituencies and the people. And to this the real Liberals will have to look.

#### NOTES OF THE SESSION.

THE House of Commons reassembled on Monday. There was a very thin attendance—some honourable members preferring the attractions of Newmarket race-course, and others their country sports, to legislative duties. As, however, the Reform Bill is down for to-night, there will no doubt be a crowded attendance, especially as the Government whip has been

applied. It does not seem that this step has been taken with a view to Lord Grosvenor's amendment, which is said to have been withdrawn, but in connection with the notice from Mr. Ayrton, who has taken up the dropped proposal of Mr. Gladstone for reducing the residence of the new borough voters to one year, and who will apparently be opposed by the Government, provided they can rely upon a majority. Mr. Hibbert's well-known amendment, for placing compound householders below ten pounds on the same footing as those above, would be more acceptable as a rallying-point to the Opposition were it not open to the serious objection that landlords in letting their houses would find it to their interest to require such tenants not to be put on the register. The gross inequality of the Ministerial Reform scheme was ludicrously illustrated by questions put to Mr. Disraeli on Tuesday night relative to the Scotch Bill. By the accident of there being no compound householders north of the Tweed, every ratepaying householder in Scotch burghs will be entitled to a vote, while the greater part of the same class in English boroughs will be excluded from the franchise. And this is called a settlement for a generation to come! Out upon such charlatanism!

The perplexing question of the relations of landlord and tenant in Ireland was debated on Monday night in connection with the Bill of Lord Naas, which proposes the granting of public loans for improvements on the authority of Government inspectors. There seems to be little doubt that this measure would be illusory and inoperative, and that it ignores altogether the real cause of discontent among the Irish peasantry, which is founded on the insecurity of the tenant's position. It is manifest that in a country where ninety-nine out of every hundred cultivators of the soil are tenants-at-will, public loans could only be used with the express sanction of the landlords. Mr. Gregory therefore moved by way of amendment, a resolution to the effect that no settlement of the question would be satisfactory which did not provide for the encouragement of leases. After a lengthened debate, in the course of which the Bill was strongly opposed by the Irish members as useless, Mr. Gregory's amendment was negatived by the small majority of four, and probably would have been carried, if honourable members were as much concerned about Irish grievances as horse-racing. The debate on the second reading of the Bill was adjourned without any note being taken on Mr. Sandford's amendment, that no loan of public money should be applied to effecting improvements without the consent of the landlord.

A long and sober debate on the purchase system in the army occupied nearly the whole of Tuesday night's sitting. It was introduced by Mr. Trevelyan in an able and exhaustive speech, founded to a great extent on his father's recent pamphlet. His resolution declaring the purchase system to be injurious to the army was hardly gainsaid, though rejected on a vote. Both the late and the present Minister for War opposed the motion rather on the ground that a change could not be easily carried out, and would be most expensive, than because promotion by purchase is a sound principle. Sir John Pakington estimates that the value of the commissions which would have to be purchased if a new system should be introduced would be not less than seven millions sterling—a large sum doubtless, but small compared with the aggregate extra cost of keeping up the army as an aristocratic preserve. There is no other country in the world but Austria where anything analogous obtains, and her military organisation is as conspicuous for breaking down on a great emergency as that of England. Every speaker on Tuesday night seemed to have the latent consciousness that all efforts to popularise the army, and obtain an adequate supply of recruits, would be of little avail so long as the present system was kept up, and all appear to despair of any radical improvement. No one can give any sound reason why the Horse Guards should be more independent of the Legislature than the Admiralty, or why this *imperium in imperio* should be tolerated. The power of the Commander-in-Chief was lately exhibited in the discussions which took place on flogging in the army. It was the Duke of Cambridge and his staff who obliged the Government to succumb, and the House of Commons to rescind its recorded vote in favour of the abolition of the lash for nine-tenths of our soldiers. The same influences will apparently suffice to put down any attempt to make the army a popular force, whatever may be the theoretical views of Ministers and legislature, and to combine in military administration that economy and efficiency which is always being demanded but never secured.

Mr. Remington Mills is doing good service



as an ecclesiastical reformer. Having discovered that the Consolidated Fund is charged with 20,800*l.* per annum on behalf of the Church of England in Jamaica—a charge which never comes under the purview of Parliament—the hon. member for Wycombe has brought in a Bill for the gradual cessation of these worse than useless grants to an organisation which provides for the religious wants of a small minority of the people of that island. Of course Mr. Mills proposes to save life interests in the fund. Mr. Adderley, the Under Secretary for the Colonies, did not oppose the introduction of the Bill, and frankly admitted that this burden upon the imperial treasury ought to cease. "It was," he said, "to the interest of the tax-payers and of the Church in the West Indies that this charge should gradually cease, for he did not believe any Church threw on extraneous support." This is welcome language from the lips of a Tory Minister, though it will perhaps create some alarm amongst the Irish Presbyterians. Apparently, however, Mr. Adderley is not willing to except the equitable proposal of Mr. Mills that these doles shall cease as the present possessors die off, and he claims that a certain amount of discretion should be left to the Executive or Legislature of this country to prevent the confusion which might arise from a sudden change. We suppose that the Under Secretary for the Colonies will more fully explain his views on the second reading of the Bill, but we hope that Mr. Mills will resist any attempt to make his measure illusory.

We observe that Sir C. O'Loughlin has introduced a Bill to amend the law as to the grant of sites for Roman Catholic churches and schools, and to facilitate the creation of glebes and the erection of residences thereon for Roman Catholic clergymen in Ireland. It does not appear what is the precise drift of this measure, but we have no doubt its provisions will be keenly scanned before it is allowed to go to a second reading, especially after the suspicious speech lately delivered by Dr. Moriarty, the Roman Catholic Bishop of Kerry.

### Religious Intelligence.

#### IRREGULAR RELIGIOUS AGENCIES.

##### VII.

##### TAKING TEA WITH MR. AND MRS. GAST.

"Mr. and Mrs. Gast's compliments to ———. We shall be glad to see you at the Chapel next Friday, at six o'clock precisely, to take tea with us." Such was the form of an invitation which, during the earlier part of last week, had been forwarded to about four hundred persons, principally females, belonging to the poorer classes resident in the neighbourhoods of Islington and Clerkenwell, and who were not in the habit of attending any regular place of Divine worship. It was a bold experiment, but its success fully justified the endeavours of those who made it. Spencer-place Chapel, where the tea-meeting was to come off, is situated in the midst of one of the most densely populated districts in London. True, there are, in the immediate vicinity, many respectable-looking streets and squares, inhabited for the most part by working jewellers and watchmakers, but behind these there exists a vast maze of squalid, repulsive-looking courts and lanes, where, in a perfect abyss of vice, ignorance, dirt, and lamentable social degradation, are to be found an immense army of rough and desperate men and women, who, like the Arabs of old, raise their hand against every man, and in return have the hand of every man raised against them. Years ago the social condition of these people had called forth the bitter remarks of those who had made themselves acquainted with it, but very little was done in the way of remedy. Now, however, the increasing magnitude of the evil exceeds all belief. When the new street leading from Farringdon-street to Pentonville was formed, hundreds of houses were pulled down and the inhabitants compelled to seek homes elsewhere. We remember how, at that time, the public were congratulated on the wholesale clearance which had been effected amongst the rookeries of vice and crime which had so long formed a festering social ulcer in this portion of the metropolis. From the immediate neighbourhood of the Clerkenwell Sessions House alone, 2,000 persons were compelled to remove to where they best could. This was very gratifying to those who never took the trouble to think about results, but what of the people who found themselves with their homes thus rudely broken up? Let the experiences of such places as Islington and Clerken-

well inform us. Everywhere the evicted people crowded into the already overflowing courts and alleys, forming new rookeries in all directions, and augmenting to a frightful and disheartening extent the terrible mass of vice and irreligion with which the earnest minister of the Gospel has ceaselessly to contend. Few, except those residing in the various localities, are acquainted with anything like the real amount of social and religious demoralisation existing in such places. It is worse than heathenism at our very doors. In the north of Clerkenwell, in the district of which Spencer-place Chapel forms the centre, there reside thousands into whose poverty-stricken homes, it is said, no Christian visitor of any description ever enters. Wide and extensive as are the labours of the London City Mission, even that powerful association has been compelled to have large tracts wholly untouched. Street after street, and court after court, could be pointed out where the feet of the City Missionary have seldom, if ever, pressed the damp, reeking pavements. The burden is thus thrown chiefly on to the shoulders of the resident ministers of religion and their congregations. Of these, the labours of the Spencer-place Chapel workers may be taken as a fair average type. The chapel is situated in Spencer-place, Goswell-street-road. We, at first, had some little difficulty in finding it, the building being situated in one of the most inconvenient, out-of-the-way sites imaginable. Passing under a low, narrow archway, flanked on one side by the inevitable public-house, we found ourselves in a court, of anything but prepossessing appearance, at the bottom of which was the chapel presided over by the Rev. Philip Gast, whose invitation to tea we, for the nonce, had accepted.

The chapel is by no means a large one, the seats accommodating only four hundred persons, and an attempt is now being made to provide the funds for a new building, situated in a more accessible spot. Towards the expenses thus about to be incurred, Mr. Spurgeon has contributed 100*l.*—a not unwelcome gift, seeing that the limited resources of the congregation will not enable them to raise among themselves so much as one third of the total sum required, viz., 3,000*l.* But Mr. Gast is an enthusiastic man. He states that he was led to commence his special work for the poor, from witnessing the terrible amount of distress and privation existing in his neighbourhood. At first he scarcely knew what to do. He had no means by which he could relieve the needy, and his church and congregation were taxed to their uttermost for the purpose of sustaining Dorcas, Benevolent, Tract and other societies in active operation. But where there's a will, there's a way. He determined to open a soap-kitchen, for the purpose of distributing coals, bread, and soup to the poor. "Feed the body first, then feed the mind," was his motto. A very irregular method, no doubt, of winning his way to the hearts of the poor, but in many cases the only efficacious system. Accordingly one Sunday he made an announcement from the pulpit that he should open the soup-kitchen in the vestry attached to the chapel on the following Thursday and Friday. When he made that announcement he actually had not one penny in hand, or one penny promised! This was undoubtedly imprudent. Perhaps he was thinking of the Müller Institution at Bristol. Be that as it may, that very week he received between eleven and twelve pounds sterling to help him in his good work, and since then the total amount received by him, for the like purposes, approaches 50*l.* "We may preach," says Mr. Gast, "against the Ritualists, but their bread for the hungry, and clothing for the naked, preach for them to the destitute poor." Certainly it is a fact that in the poorest neighbourhoods, whether it be the vicinity of Pimlico, Kensington, Gray's-inn-lane, or Shoreditch, no missionaries are more welcome or more popular than are those connected with the churches in which Ritualistic ceremonies are observed. In the midst of all their love for gorgeous ceremonies and display, the Ritualists have not forgotten the art of gaining the respect and affection of the labouring poor. While engaged in the good work of charity, Mr. Gast did not fail to ascertain that the great bulk of the recipients—say ten out of twelve—were not in the habit of attending any place of worship. They would come and eat the bread offered them, but they did not care to come and hear the Gospel preached. Mr. Gast pondered thoughtfully over this, and at last, taking counsel with his wife, and securing the assistance of some of his church-members, he issued the invitation with which we headed our article.

The first arrivals were ushered into the school-room, where a plentiful meal, consisting of tea, bread-and-butter, and cake, awaited them. They

were nearly all females, many having infants at the breast. Some of them were decently attired, but the majority evidently belonged to the poorest of the poor. They were very quiet. No bustling, no disorder was visible. The cares of poverty had tamed their spirits, and taken the smile from their features. When the schoolroom was filled, the later comers were shown into the various pews in the lower portion of the chapel, where tea was served out to them under the immediate superintendence of good-humoured Mrs. Gast, who seemed to have a smile and a kindly word for everybody. It was a touching sight to behold the apparent pains which some of the women had taken to render themselves a little tidy and decent-looking. Still more touching was it to notice the large number of infants, with pale features and lustreless eyes, which, nestling in the arms of their mothers, gazed in infantine bewilderment at the scene before them. If it was only for the sake of those poor sickly children, it was something that their parents should be thus collected together, even if by the bribe of food, that they might hear something of the Word of God, and, for one evening at least, feel the influence of those pure and elevated feelings to which, in their own fever-reeking, vice-haunted homes, they were so frequently utter strangers. There they sat, these women, some of them aged and infirm, some of them young and even healthy. Some were wives of labourers, others were wives of costermongers, a few had respectable artisans for their husbands, but all—alas! all—were strangers to the house of prayer. Here were a couple of watercress girls; there was a sempstress, fresh from her work; here was a poor widow tottering with age and infirmity; there was a fruit-stall keeper; here was an artificial-flower maker, her pallid features betraying the deadly nature of her occupation; in fact, every section of the poorer industrial class seemed to be more or less represented.

Tea over, those in the schoolroom took their places in the chapel gallery, which they soon filled to excess, and then the other business of the evening commenced, by Mr. Gast ascending the pulpit, the upper steps leading to which were extemporised into a platform, and giving out the words of the hymn:—

"All hail! the power of Jesus' name,"

which was sung earnestly, if not harmoniously, by those present. After prayer had been offered up, Mr. Gast assured his hearers that they were heartily welcome, and that it gave him much pleasure to see them there. He had for a long time desired to have it in his power to invite them to tea. That desire was now realised. Christian friends, in answer to unceasing prayer, had sent them the means of holding that meeting. As Mr. Gast spoke, he was interrupted by the crying of a child, which the mother was vainly attempting to soothe. This occasioned him to remark that there were many infants present; but as they were always expected whenever the mothers were invited, neither he nor his friends would feel inconvenienced by their presence. He concluded by imploring all present to listen attentively to what would be said by the various speakers, as their object was to influence their hearers to attend the house of God. The Rev. R. G. Harper, of Fetter-lane Chapel, then delivered an impressive address, in the course of which he eloquently described Christianity as the greatest boon to humanity, the inflexible enemy to all oppressions, the consoler in all troubles, elevating the most degraded, and making the most illiterate truly wise. As he proceeded, his hearers listened to him with a strange rapt attention, more than one tear-moistened eye betokening that the words of the speaker had awakened the long silent responsive echoes of the heart, and, we may be mistaken, but we could not help imagining that in the hymn which followed—

All ye that pass by, to Jesus draw nigh.

there might be heard more than one faltering voice, strangely pathetic in its trembling hesitation.

The Rev. W. H. Burton, of Kingsgate-street Chapel, Holborn, succeeded with an earnest discourse, in which he fervently assured his hearers that the ministers of the Gospel were of the people and for the people. The people's cause was theirs. He bade them lay aside their fears and suspicions and haste to Jesus, the sinner's best and only friend. He pointed out with touching impressiveness the results, for good or evil, of a mother's influence, and begged of those parents present to pray for the safety of themselves and their children. This appeal on behalf of the children evoked the most affectionate feelings of many of the mothers present. They clasped their infants more closely to their breasts, and, with the tear-drops rolling down their pale, careworn cheeks, listened to an anthem beautifully sung by the members of the chapel choir. Mr. Henry



Varley, of Notting-hill, then offered up a short prayer, followed by a chapter from the Bible, and a powerful address, in which he made an affectionate appeal to his hearers, as being some of the scattered sheep not yet gathered into the fold of the Divine Shepherd. Every word uttered by Mr. Varley was eagerly listened to, and at the close of his address all joined in the hymn,—

There is a Fountain, filled with blood ;  
rendering with almost passionate energy, the chorus :—

I do believe, I will believe,  
That Jesus died for me;  
That on the cross He shed His blood  
That I might happy be.

The next speaker was Mr. Cox, coxswain of the lifeboat stationed at Appledore, on the north coast of Devonshire. He was staying for a few days in London, and had formerly been one of Mr. Gast's congregation in North Devon. He was a strong, bluff, hearty-looking seaman; one of those men whose honest good nature and fearless bravery give an individuality essentially their own. As he ascended the pulpit stairs, and his manly, weather-beaten form became visible, it was curious to note the air of expectation which settled on the features of those present. Nor were they disappointed. In trumpet-like tones the brave old fellow mentioned how pleased he was to meet with his friend and brother-worker, Mr. Gast, and how he rejoiced in being present at such a scene as that which then gladdened his eyes. He then with involuntary pathos, as if he were speaking of others, not of himself, related—in the most naive manner—how he had been instrumental in rescuing nearly 200 seamen from a watery grave, from the very jaws of the deep. This gave the speaker a romantic interest in the minds of his hearers, as was manifested by the loud and repeated applause with which every utterance was greeted. To these poor hard-working women, whose lives had been spent in dingy London courts and lanes, and many of whom had never beheld the sea, this appearance of a man—a real living man—who had actually braved over and over again the horrors of the tempest that he might rescue the despairing crew of some helpless, sinking ship—formed an episode of the most exciting character. To not a few he seemed invested with an almost heroic halo. They listened with eagerness to the voice, whose accents had so often rang above the roar of the raging storm, which spoke of the blessings of religion. It was something new to them, and as Mr. Cox proceeded to describe how much happier, how much more contented, and how much more useful to his fellows, he had become since he had learnt to place his trust in the Word of God, it was plain that he had gained the hearts of all who heard him. The final address was given by Mr. Gast. He earnestly entreated those present to learn to attend God's house, for the sake of their children, lest those children should grow up to be neglectors of the sanctuary and despisers of the Saviour—for their own soul's sake, for what could they do without Jesus in their trouble, in their affliction, and death? He begged them to remember that their souls were of priceless value, that all souls were equal, that the soul of even the Queen was of no greater worth than that of the humblest and poorest there. All must be washed in the blood of Jesus, if ever they were to be cleansed from sin. Christians, he declared, were in earnest in seeking out the working people for the purpose of saving them, and they were willing to do anything which would help them to bring the poor to Christ. They were advised to open their houses for prayer. He would gladly attend their meetings, and see that some trustworthy Christian friends were present for the purpose of conducting worship. All this, and much more, was promised and said by him. The proceedings then terminated with the hymn, "Just as I am," and prayer.

It was past ten o'clock before the meeting broke up, yet during the whole of the proceedings not ten persons left the chapel, thus demonstrating the deep interest felt by those present in the various addresses delivered. On leaving the building, each person was presented with one of Spurgeon's sermons, a copy of the *British Workman*, and a portion of the unconsumed provisions, which were, of course, most gladly accepted. The gathering was, in every possible respect, one of the most encouraging nature, showing how ripe is the soil for the exercise of well-directed religious labour; and it is to be hoped that the means will speedily be found to enable Mr. Gast to erect his new chapel, which, when completed, will become the centre-point of a wide and useful sphere of religious action.

P.

#### NEW CONGREGATIONAL CHURCH, CHRISTCHURCH.

On Good Friday the Congregationalists of the town and neighbourhood of Christchurch, Hants,

assembled in great numbers for the purpose of formally opening the beautiful new church, which has just been erected in Millhams-street, Christchurch, on the site of the former chapel. The building is erected from the designs of Mr. W. J. Stent, of Warminster, and is a specimen of Italian architecture freely treated. At the south-west corner is a tower and spire 100 feet high and a portico at the south-east corner, which give separate entrances to galleries that extend round three sides of the building. The internal dimensions are seventy-five feet long by forty feet wide, and it has sitting accommodation for 700 persons. The foundation stone of this new church was laid last May by F. Moser, Esq., of Carbery.

There was a morning service on Good Friday in the new church, which was well filled. In the preliminary service the Revs. Joseph Fletcher and J. Woodward, the co-pastors of the church, took part. The Rev. DAVID THOMAS then preached a very thoughtful and interesting sermon from 1 Corinthians iii. 6, 7:—"I have planted, Apollos watered, but God gave the increase. So then, neither he that planteth anything, neither he that watereth, but God that giveth the increase."

At two o'clock a cold collation was provided at the Town Hall by the committee, when about 130 persons were present. The chair was taken by Thomas Coote, Esq., of Bournemouth. After the customary loyal toast, the Rev. D. THOMAS proposed the toast, "Civil and religious liberty; its advocates in the past and its progress to perfection in the future." No one, he said, thought of Christchurch without associating with it the name of Gunn, and he rejoiced to find that in his successors were to be found men who were full of his spirit. It was very gratifying to him to be present that day, and it was especially gratifying that he should be enabled to render assistance to the Rev. Joseph Fletcher, with whose name he had strong reasons for being acquainted. When quite a boy he (Mr. Thomas) went to Mr. Fletcher's father, who took part in his ordination, and it afforded him great pleasure to be able to render any service to the much-respected son of a man who was so greatly honoured as a Nonconformist minister. The Rev. JOSEPH FLETCHER, in responding, spoke of the kindness of Mr. THOMAS in preaching for them that day, and expressed his assurance that Christchurch would never in future be in a corner with reference to the support of civil and religious liberty, and he also believed that the Congregationalists of the town and neighbourhood would not fail speedily to remove the encumbrance of debt upon their new church. Mr. R. SHARP then briefly proposed the health of "The religious body for whose worship the new church has been erected." The Rev. J. WOODWARD responded, and was followed by Mr. NORRIS, a former pupil of the Rev. J. Fletcher and now a barrister on the western circuit, who spoke of his affection for Mr. Fletcher and the attachment of his own family to the principles of civil and religious liberty. Addresses were subsequently delivered by Mr. J. Kemp Welch, Mr. Sturt, Mr. Walden, Mr. Aldridge, and Mr. W. Coote, the last of whom spoke in feeling terms of the loss sustained by the death of W. Tice, Esq., of Sopley.

At four o'clock a religious service was held in the new church, intended especially for the children connected with the day and Sabbath schools. The children sang several hymns in a very pleasing manner and an address appropriate to the occasion was delivered by the Rev. Joseph Fletcher.

At half-past five o'clock a public tea-meeting, which was very numerously attended, was held at the Town Hall. So numerous was the attendance that the visitors had to be accommodated in two parties. At seven o'clock a meeting was held in the chapel, when the attendance was very large, the building being crowded throughout. The chair was occupied by John Kemp Welch, Esq., of London, and on the platform were numerous ministers and other gentlemen. The CHAIRMAN, in the course of his opening address, said that he was pleased to have the assurance that they would support that which they had undertaken, and he proceeded to observe with satisfaction that the Congregationalists of Christchurch had subscribed no less than 800*l.* a year for the last fifty years for Christian purposes. He hoped they would continue in this course, and that however anxiously they might strive at local improvements in the way of church-building, &c., they would not neglect those other claims which were of an exterior and indeed universal character. Mr. F. MOSER read the financial statement, from which it appeared that the total cost of the church was 3,300*l.* Towards this sum the amount contributed in subscriptions and donations was 1,512*l.*, and contributions from friends at a distance amounted to 626*l.*; total, 2,138*l.*: leaving a deficiency of 1,162*l.* The Rev. J. WOODWARD then briefly addressed the meeting, and was followed by the Rev. R. T. VERRALL, of Poole, and the Rev. W. FIELD, of Lynton. The Rev. J. FLETCHER then read a paper on the early history of the Church of Christ in that town, in which he stated how he had discovered the fact, not hitherto known, that the first pastor was the vicar of the parish. A note, in "Orme's Life of Baxter," furnished the clue, and Dr. Williams' Library the book, by which he had ascertained the name and character of the man who taught and gathered the first members of the body, more than 200 years ago. His name was John Warner, a graduate of Magdalen College, Oxford. In the title-page of the book, he subscribes himself "Pastor of the Church of Christ at Christchurch, in Hampshire." The date of publication is 1657, the year before Cromwell died. The dedication

is to Lord Lisle, whose widow suffered death under Judge Jeffries. Many particulars were given in the paper respecting the book and its author, proving that he was the vicar of the parish for many years, and that he retired in 1662, and became virtually the first pastor of the Nonconformist church in the town. An interesting fact was stated in the course of the paper: that although the trust-deed of the place of worship, which was dated 1730, contained no clause respecting the doctrines that should be taught, but simply devolved the property on the Protestant Dissenters for their use, the very same doctrines had been held and taught, from the days of John Warner and Oliver Cromwell down to the present year. A succession of "faithful men" had preserved the truth amongst them, without any extraneous aid in the shape of parchments and law. Our space will not admit of further particulars respecting this interesting local discovery. The paper was well received, and occupied nearly an hour in the reading. Mr. E. GRIMWADE, of Ipswich, and the Rev. W. PAULL, of Romsey, having spoken, the CHAIRMAN announced that the amount collected that day amounted to 86*l.* 6*s.* 0*d.* The Rev. B. GRAY, of Blandford, then briefly spoke, and was followed by the Rev. S. KNELL, of Throop. The Rev. D. THOMAS addressed the meeting briefly, dwelling chiefly upon the fact of the harmonious working of the co-pastorate of the Rev. J. Fletcher and the Rev. J. Woodward. Various votes of thanks concluded the proceedings.

THE MERCHANTS' LECTURE will be delivered on Tuesday, the 7th of May, at the Poultry Chapel, by the Rev. Alexander Raleigh, D.D., at noon precisely.

EXETER HALL SERVICES.—Mr. Varley writes as follows:—"I rejoice to inform you that the Sunday-evening services will be continued through May. On Lord's days, May 5th and 12th, Henry Binns and William S. Lean, ministers of the Gospel in the Society of Friends, are the preachers. In much Christian love and interest they invite the inhabitants of the neighbourhood. Doors open at half-past six, service commences at seven. It is a matter for rejoicing that brethren beloved as the Friends are, whose spirituality in service so strikingly contrasts the Ritualistic and materialistic tendencies of the day, thus stand forth to proclaim 'the truth in Jesus.'"

NORTH BOW.—On Tuesday, April 16, the new church which has been erected in the Roman-road, North Bow, for the congregation of the Rev. E. Schnadhorst, was opened for public worship, by two sermons being preached by the Rev. Henry Allon and the Rev. R. W. Dale, M.A., of Birmingham. The church is situated in a district largely occupied by poor people, amongst whom Mr. Schnadhorst has been labouring for nine years without a salary. The new church is an elegant structure, designed in an early Gothic style, suitable to the simple character of the work. There is accommodation for upwards of five hundred persons on the ground floor, there being at present no galleries. The Rev. Henry Allon preached in the afternoon, and amongst the ministers present were the Revs. W. Tyler, H. Hooper, J. Beighton, J. Bowrey, J. Sugden, B. Beddow, &c. This place of worship has been erected at a cost of 3,000*l.*, including the purchase of the site. Of this amount 600*l.* has been contributed by the friends in connection with this congregation, 500*l.* has been generously given by Mr. Samuel Morley, and 500*l.* by the London Chapel-building Society; so that 1,600*l.* out of the 3,000*l.* has been provided. The rest remains a debt. At the close of the service many friends repaired to the old chapel, where tea was provided. At the evening service the chapel was quite filled. The Scriptures and hymns were read, and the prayers offered by the Revs. J. Bowrey, W. Tyler, W. Bevan, S. M'All, John Foster, and J. W. Nunns. The sermon was preached by the Rev. R. W. Dale, of Birmingham.

BURNLEY.—The Rev. John Reid, of Windermere, has accepted a unanimous invitation to become the pastor of the Congregational church assembling at Salem Chapel, Burnley, and is expected to enter upon the duties of the pastorate at an early date.

NEWPORT, ISLE OF WIGHT.—The Rev. W. Durban, B.A., late tutor at the Metropolitan Tabernacle College, has accepted the unanimous invitation of the Baptist church, Newport, Isle of Wight, and purposes entering on his labours there the second Sunday in May.

BRILL, Bucks.—Interesting services were held here, April 25, in connection with the recognition of Mr. R. Morgan, late of Nottingham College. In the afternoon the principal service took place, when the Rev. W. H. Dickenson briefly stated the nature of a Christian Church; the Rev. James Bainton asked the usual questions of pastor and deacons; the Rev. J. S. Dailey offered the ordination prayers; and the Rev. W. Tyler, of London, in the unavoidable absence of the Rev. Professor Williams, of the Nottingham Institute, who bears most affectionate testimony to the worth of Mr. Morgan, gave the charge to the minister. In the evening the congregation again assembled, and the Rev. Josiah Bull, M.A., of Newport Pagnel, gave the charge to the people. Addresses were delivered at the tea by the Revs. W. Tyler, J. Bainton, J. Bull, M.A.

ASHBURTON.—The services in connection with the recognition of the Rev. A. C. Moorman, as pastor of the Congregational Church, Ashburton, Devon, was held on Wednesday, the 17th ult. The morning service was opened by the Rev. H. Cross, of Brixham, and the questions asked by the Rev. Dr. Ritchie, of Bovey, to which satisfactory replies were given by the pastor. The Rev. F. F. Thomas, of Torquay, then offered the recognition prayer, and



the charge was delivered by the Rev. J. M. Charlton, M.A., Western College, the Rev. W. Currie, Newton, closing with prayer. In the evening a sermon to the people was preached by the Rev. G. T. Coster, of Barnstable. The ministers taking part in the proceedings of the day were the Revs. J. J. Couzens, Totnes; J. W. Payne, Chudleigh; W. Phillips, Brent; — Russell (Wesleyan); and F. Wagstaff, Dawlish.

**NEWCASTLE-ON-TYNE. — BEWICK-STREET CHAPEL.** — On Sunday, April 28, the annual sermons on behalf of the Sunday-schools attached to the above place of worship were preached by the Rev. W. Walters, minister of the chapel. In making his appeal to the congregation, Mr. Walters stated that in their four schools they had 800 children taught by seventy-four teachers. They had a sick fund and a savings-bank. In two of the schoolrooms Sunday-evening services were conducted by members of the church, for the benefit of the people living around. He also stated that twenty-two districts, containing 550 families, were visited by their tract distributors, and that 600 tracts were put into weekly circulation. Liberal collections were afterwards made for the support of these institutions.

**SAYBROOK.** — A memorable service was held in St. John's Congregational Church on Friday, the 26th ult., in connection with the formation of a church and the election of a pastor. The service was introduced by the Rev. F. S. Attenborough, of Uckfield, when a sermon, replete with wise counsel, was delivered by the Rev. E. Mannering, of London. The church having been constituted, the members at once evinced their confidence and affection by unanimously electing the Rev. A. B. Attenborough to the permanent pastorate. A solemn observance of the Lord's Supper followed, the Rev. T. B. Attenborough, of Newark, presiding. Since the new minister undertook the pastorate, nearly three years ago, a new Gothic church has been erected at a cost of upwards of £8,000, and a self-sustaining congregation has been gathered.

**NEWCASTLE-ON-TYNE. — WEST CLAYTON-STREET CHAPEL.** — A congregational tea-meeting was held on April 25, to celebrate the entire liquidation of the chapel debt. At the commencement of Mr. Robjohn's ministry, six years ago, the debt was £1,350. It is now cleared off, and the church is free for every good word and work. Mr. Shepherdson gave an account of the various contributions, and the minister sketched the history of the liquidation movement. Messrs. Aydon, Rowell, Laidler, and Oliver uttered earnest words of congratulation. The Rev. George Stewart came voluntarily to rejoice with the West Clayton-street congregation, and was warmly welcomed. The financial affairs are in a most healthy condition, the place being sustained mainly by the weekly offertory. The church is tranquil and united, and there is now no burden of any kind upon the people.

**CONGREGATIONAL CHAPEL, COCKFIELD, SUFFOLK.** — Under the auspices of the Congregational Union of the county, the erection of a minister's residence, new schoolrooms, &c., has been undertaken to meet the exigencies of the congregation, and for the further development of the religious work in this large and scattered village. On Good Friday, April 19, the foundation-stone of the new schoolroom was laid by Mr. M. Prentice, jun., of Stowmarket. A silver trowel was presented to Mr. Prentice on the occasion. The Rev. H. Williams, minister of the congregation, stated that the cost of the whole works would be about £700; about £250 had been promised, leaving £450 to be raised by the time of the completion of the buildings. About 220 friends sat down to tea in the evening, after which a public meeting was held, Mr. M. Prentice, jun., in the chair. Addresses were delivered by the Revs. J. Reeve, T. Anthony, and H. Davis; Messrs. Fish, Butcher, and other gentlemen.

**OPENING OF THE BELGRAVE CONGREGATIONAL CHAPEL, TORQUAY.** — The above place of worship, which has been in course of erection for some time past, at the north end of Belgrave-road and the Lime Avenue, Torquay, has recently been brought to a completion, and on its being opened on Tuesday week special services were held for the occasion, when collections were made in aid of the building fund. The chapel, which consists entirely of wood covered with zinc on the outside, is only a temporary erection, and merely raised for the purpose of supplying a recognised want on the part of the Congregationalists of the town, until a sufficient sum of money can be obtained for the construction of a more substantial and commodious edifice. The contract for the erection of the chapel was £1,050; but, in addition to this sum, there are incidental expenses amounting to £275, making the total cost of the building £1,325. Towards the liquidation of this debt, there have been promises made and contributions paid amounting to £1,307. 14s. 4d. The opening services on Tuesday were commenced at seven o'clock in the morning, when a public prayer-meeting was held, and at half-past eleven the building was well filled in every part, the announcement being that the Rev. J. Baldwin Brown, B.A., of London, would preach the opening sermon. An impressive dedicatory prayer was offered by the Rev. J. Fox Thomas, Minister of the Abbey-road Chapel, Torquay. The sermon was then preached by the Rev. J. B. Brown, according to announcement, the gentleman taking for his text the 12th and 13th verses of the 12th chapter of St. John. In the afternoon a number of ministers from various parts of the country, ladies and gentlemen, dined together at Cash's Queen's Hotel, and in the evening the Rev. Baldwin Brown, B.A., preached to a large congregation at the new chapel.

**EDGEMORTH, LANCASHIRE.** — The new Congregational church in this place, the foundation-stone of

which was laid by Sir James Watts, a twelvemonth ago, was opened for Divine worship on Good Friday. At the morning service the Rev. J. B. Lister, of Blackburn, offered the dedicatory prayer, and the Rev. J. G. Rogers, B.A., of London, preached on spiritual worship. In the afternoon the Rev. James McDougall, of Darwen, expounded Solomon's prayer; and in the evening there was a public tea-party, presided over by Mr. R. H. Holt, and addressed by the minister, the Rev. George Dunn, the Rev. R. G. Leigh, R. Winder, Esq., J. Hewitt, Esq., James Barlow, Esq., and other gentlemen. The opening services were resumed on Easter Sunday morning, when David Crossley, Esq., addressed the scholars of the Sabbath-school; and in the afternoon and evening two sermons were preached by the Rev. Professor Scott, of the Lancashire Independent College. On Sunday, April 28, in the afternoon, a sermon was preached by the Rev. Edward Walker, of Farnworth; and one in the evening by the Rev. George Nicholson, B.A., of Longsight. The concluding service was to be held this day, when the Rev. J. Clapham (Wesleyan), of Liverpool, was expected to preach. The congregations were good, and the collections liberal. The cost of the new church has been upwards of £2,000, towards which £1,200 had been subscribed prior to Good Friday. It will accommodate 400 persons on the ground floor, and there are seats for about 100 more in the gallery. With the tea-party, the gift of the ladies, about 1300 have been realised at the opening services. During the ministry of the Rev. George Dunn, a new school, at the cost of £400, has also been erected. Within a few years the Wesleyans have expended more than £3,000 in the erection of a new chapel and the alteration of their schoolroom.

**EDINBURGH.** — On the 17th ult. a *soirée* was held in Dublin-street Chapel, Edinburgh, in celebration of the fiftieth year of the ministry of the Rev. Jonathan Watson, pastor of the church. Mr. A. Snoddy, senior deacon, presided. It was now, he said, a quarter of a century since Mr. Watson came amongst them as the successor of the late Dr. Innes. Mr. Watson had been pastor of the Baptist church in Capar, and his labours in both places had been greatly blessed by God. An address was presented to Mr. Watson by Mr. McAndrew, on behalf of the church and congregation, begging their pastor's acceptance of £375, as a token of their sincere affection and esteem. The Rev. J. Watson, having returned thanks, gave an address illustrative of useful matters which long experience had taught him touching the affairs of the kingdom of Christ. He urged greater unity among Christians of different denominations, stating that as there were truths of lesser and greater importance, there was room for forbearance within the circle of revealed religion. It appeared to him that it was becoming more and more obvious to all classes "that to attempt to coerce the conscience, by withholding privileges to which Christ's disciples are entitled, is as foreign to the spirit of the New Testament as it is opposed to the common sense of mankind." He thought that in city churches one man was wholly inadequate to undertake household visitation and pulpit labours, and that in such cases either a co-pastorate or the employment of a competent missionary ought to be held indispensable. Referring to sermons, he said that, as a general rule, he had found sermons in the composition and delivery of which he had thrown most heart and feeling had done most good; while those discourses on which he had bestowed most labour, and into which, in his own way of reckoning, he had put most intellect, had never repaid their cost. Mr. Watson next alluding to the deaconship of the church, suggested that in churches of some magnitude the number of these valuable officers should be so multiplied as to give to one deacon a surveillance over not more than twelve or fifteen families, whom it should be his duty to visit at least once every month. After alluding to the revivals of religion which had taken place recently, and referring to the importance of the church supporting missions, Mr. Watson made the following suggestion in regard to the framing of a sustentation scheme in the Baptist Union:—

It has long appeared to me, he said, that there is something wanting to the well-being of our churches in the matter of ministerial support. If the Baptist Union could be induced to brace itself up to the work of framing a Sustentation Scheme, after the manner of the Free Church, and form a common fund, the produce of a universal periodical contribution among the churches of the body, supplementing the miserable pittance that many worthy pastors are in the receipt of, it is not to be imagined what an impulse would be thrown into the pastorate of churches where decay and extinction are imminent.

Mr. Watson concluded his address by urging the necessity of love characterising all the transactions of the Christian, because the New Commandment was, as it were, the life and soul of Christian communion. Congratulatory addresses followed from the Revs. G. D. Cullen, W. Brock, jun., of London, James Robertson, Tulloch, Professor Duns, and others.

## Parliamentary Proceedings.

### HOUSE OF COMMONS.

#### THE LUXEMBURG QUESTION.

The House of Commons reassembled on Monday after the recess. The attendance was scanty. Lord STANLEY (answering a question from Mr. Hoismann) said he had every reason to expect that the proposal to hold a conference in London to settle the Luxembourg difficulty would be accepted by France and Prussia, and he expressed not only a hope, but a strong belief, that the question would

soon be amicably arranged. He denied explicitly the report that the Government has expressed any opinion on the question of right. The only opinion they have expressed was in favour of settling the matter by peaceful means, and they had intimated that, in the event of a war, we should hold a position of impartial neutrality.

#### THE REFORM BILL.

Mr. LAING gave notice that in committee on the Representation of the People Bill he should move amendments providing that no borough with a population of less than 10,000 according to the last census should return more than one member—(Hear),—providing for the grouping of small boroughs, and for giving a third member to other than metropolitan boroughs where the population exceeded 150,000, and for giving a second member to boroughs now returning one member where the population exceeded 50,000.

#### THE LATE REFORM EPISODE.

Mr. DILLWYN called attention again to the recent affair between himself, Colonel Taylor, and Mr. Osborne. He declared that the memorandum between himself and Colonel Taylor was neither a public nor a private document; that it was no secret, and was seen by several members; that, however, it was very wrong of Mr. Osborne to mention it to the House, and that though it was a very simple and honest transaction between himself and the Government "whip," he found himself "in a very awkward position in having to explain it at a moment's notice." He added that the account which Mr. Osborne gave of the memorandum was substantially incorrect, both in form and substance. The only error he pointed out, however, was that Colonel Taylor did not mention Lord Derby. Mr. Dillwyn does not deny that Mr. Disraeli's name was brought into the bargain. Mr. Osborne had given Mr. Dillwyn notice in a letter dated "Newmarket, near Cambridge," that he should not be in the House till Thursday, but the member for Swansea would not wait till then. After a few words from Mr. O. STANLEY, the matter dropped. An appeal to Mr. Dillwyn to produce the original document was not responded to.

#### THE IRISH LAND QUESTION.

The adjourned debate on the second reading of Lord Naas' Tenants' Improvements (Ireland) Bill was resumed by Mr. GREGORY, who argued that no bill could satisfactorily or could even temporarily settle the question which did not aim at improving the present unstable tenure of land in Ireland, and at encouraging the custom of granting leases; and moved, by way of amendment, a formal resolution to that effect. The amendment was seconded by Mr. BRYAN, who condemned the bill as a feeble bid for popularity, and insisted that the sole reason why leases, which would increase rentals, were not granted in Ireland, was the desire of the landlords to retain political influence over their tenants. Mr. SANDFORD strongly opposed the bill from the landlord's point of view, and it was also opposed by Captain WHITE, in a maiden speech, as a half measure which would be, as a general rule, useless. The O'DONOGHUE supported the amendment, holding any attempt to improve the cultivation of the land to be useless unless it were accompanied by a measure to secure to the tenant the benefit of improvements. Tenancy-at-will was the great barrier to the prosperity of Ireland, and no bill would have a chance of acceptance which did not provide for greater stability of tenure. A very lengthened discussion, carried on chiefly by Irish members, ensued, the Attorney-General for Ireland elaborately defending the bill. Mr. Gregory's amendment was negatived by 108 to 104.

Mr. SANDFORD moved a resolution, that no loan of public money be applied to effecting improvements without the consent of the landlord. Lord NAAS opposed it, pointing out that the interest of the landlord was already sufficiently protected by the bill, and that no improvement could be effected under it which would be injurious to the landlord. Ultimately, a motion by Mr. F. DICK for adjourning the debate was carried by 115 to 97.

The Customs and Inland Revenue Bill was read a second time.

Some other orders were forwarded a stage, and the House adjourned at twenty minutes past one o'clock.

#### SCOTCH AND IRISH REFORM BILLS.

On Tuesday, the CHANCELLOR of the EXCHEQUER, in reply to questions as to when the Irish Reform Bill and the Scotch Reform Bill will be introduced, said the Scotch Reform Bill was more pressing than the Irish, because there was an Irish Reform Bill of a comparatively recent date. He hoped to introduce a Scotch Reform Bill soon, but it was necessary first to make some progress with the English bill. With regard to another question on the paper, whether, there being no compounding of rates in Scotland, he proposed to give the franchise to every ratepaying householder in Scotch burghs, he said it would be more convenient that he should explain the provisions of the bill when he made the general statement with regard to it than in answer to interrogatories.

#### THE LUXEMBURG QUESTION.

Replying to Mr. Darby Griffith, Lord STANLEY said he had reason to hope that the conference in regard to the Luxembourg question would meet at a very early date. (Cheers.) It was not his duty to anticipate what would be there discussed, but he pointed out that during the last twenty-eight years, since the Treaty of 1839, Luxembourg had been under a European guarantee, to which England was one of the parties. It was in the character of signatory to



the Treaty of 1839 that England was now invited to discuss the future arrangements connected with Luxemburg. (Hear, hear.)

#### PURCHASE IN THE ARMY.

An interesting debate arose on a motion by Mr. Trevelyan declaring the system of promotion by purchase to be injurious to the army. Mr. TREVELYAN made a most lucid and exhaustive speech in introducing the motion. In the debate which followed Sir JOHN PAKINGTON and the Marquis of HARTINGTON expressed their agreement with most of what Mr. Trevelyan had said, but opposed the motion on the ground that the time had not come for its adoption. Eventually it was negatived by 116 votes to 75.

#### WEST INDIAN ECCLESIASTICAL ESTABLISHMENTS.

Mr. R. MILLS moved for leave to introduce a bill to repeal the several acts granting and regulating the appropriation of 20,300*l.* from the Consolidated Fund for the ecclesiastical establishments in the West Indies, excepting so far as to continue their allowances to the present recipients until their promotion, resignation, or decease. The hon. gentleman briefly stated that it was not his intention in making the motion to interfere with any of the rights of the Crown, but simply to relieve the Consolidated Fund from the charge named for ecclesiastical purposes in Jamaica, without at all interfering with the present holders, whom he would leave in full possession of the advantages which it conferred.

Mr. ADDERLEY, on the part of the Government, said he would not offer any opposition to the introduction of the bill. He was, however, of opinion that the measure ought to be accompanied by considerable safeguards, for anything like a precipitate repeal of the acts in question might lead to the production of great mischief. Anything like a precipitate repeal of the acts would have a tendency to prevent the object which the hon. member had in view. Not only the present but the last Government had actually taken steps to relieve the Treasury from the charge in question, but at the same time it was necessary that a certain amount of discretion should be left in the Executive or Legislature of this country to prevent the confusion which might arise from a sudden change. It was to the interest of the taxpayers and of the Church in the West Indies that this charge should gradually cease, for he did not believe any Church thrive on extraneous support. (Hear.) He would go more fully into the question on a future occasion; but at present, while he assented to the introduction of the bill, the Government reserved to themselves the power of dealing with it afterwards as they might think fit.

Leave was given to bring in the bill.

Lord E. MONTAGU obtained leave to bring in a bill to consolidate and amend the laws of vaccination. ROMAN CATHOLIC CHURCHES, SCHOOLS, AND GLEBES (IRELAND) BILL.

Sir C. O'LOUGHLIN obtained leave to bring in a bill to amend the law as to the granting of sites for Roman Catholic churches and schools, and to facilitate the creation of glebes and the erection of residences thereon for Roman Catholic clergymen in Ireland.

The House rose shortly before eight.

### Court, Official, and Personal News.

In a few days the Queen and Royal family will go to Osborne for a short period, afterwards returning to Windsor. On the 20th of May her Majesty will leave for Balmoral and stay there till the second week in June.

The Queen has signified her intention of laying the first stone of the Hall of Arts and Sciences on Monday, the 20th of May.

The health of the Princess of Wales is said to be gradually improving.

The christening of the infant son of the Prince and Princess Christian will take place in the private chapel within Windsor Castle, either on the 15th or 16th of next month, her Majesty standing in person as one of the sponsors.

The King of the Greeks is expected to arrive in a few days on a visit to the Prince and Princess of Wales, at Marlborough House.

On Saturday the Queen held an investiture of the Order of the Bath at Windsor Castle.

The Duke of Edinburgh has arrived in London from Marseilles.

Sir E. Landseer has painted a new portrait of the Queen, mounted on her pony and attended by a Highland gillie, which will be found at the forthcoming Academy exhibition. One or two unfinished works by the late Mr. John Phillip will also be exhibited.

The Cambridge Independent reports at length the marriage of Mr. Henry Fawcett, the member for Brighton, with Miss Millicent Garrett, the daughter of Mr. Newson Garrett, of Aldeburgh, in Suffolk. Among the presents was a massive and costly repeating chronometer, which was given to Professor Fawcett by the resident fellows of Cambridge University.

### Obituary.

LORD LLANOVER.—This well-known nobleman, who has been long in precarious health, died last week. He was better known to the public as Sir

Benjamin Hall, who was for many years member for Marylebone, and First Commissioner of Public Works. To his efforts during this period is due the Local Government Act, under which the Metropolitan Board of Works was constituted.

Mr. JUSTICE HAYES, of the Irish Judicial Bench, died on Saturday.

Mr. H. M. GIBSON, of Plymouth, died on the 17th inst. For nearly fifty years he was one of the leading solicitors of that town, and the accredited agent of the Liberal party. In an obituary notice the *Western Daily Mercury* says:—

In the year 1828 he filled the office of Governor of the Corporation of the Poor's Portion, and carefully discharged its duties; in 1835 Mr. Gibson became a member of the Town Council, and in 1838 an alderman of the borough, which office he held without interruption until the time of his death. In the year 1852 he was elected Mayor of the town, filling the office during the whole of this long period with credit and impartiality, and no member of the Council discharged its duties more faithfully. These services were fully appreciated, and Mr. Gibson soon became the depository of several of the most important trusts in the town. In 1857 he became the Chairman of the Great Western Docks; and his connection with the religious and charitable institutions of the town, to which he devoted considerable time, enabled him to effect much good by counsel and encouragement. Mr. Gibson's earliest associations were with Congregational Dissent, and under such a form as to secure for it the firm approval which his maturer judgment ratified. His maternal grandfather, the Rev. Christopher Mends, was the pastor for many years of the Congregational Church in Batter-street, in which office he was succeeded by his son, the Rev. Herbert Mends, Mr. Gibson's uncle, after whom he was named, and who for many years maintained a leading position among the Dissenters in this part of the country, where he was equally respected by men of all parties in Plymouth. But Mr. Gibson's attachment to Congregational Dissent was founded on conviction as well as early education, and it never degenerated into exclusiveness. With his friend Mr. Derry, as a young man, he was actively engaged in the establishment of the first Sunday-school in Plymouth, and at an early age he became a member of the church then assembling in Norley Chapel, but now meeting under the pastorate of the Rev. Charles Wilson, in Sherwell Chapel, was elected one of its officers, and for nearly forty years maintained with unswerving reputation the profession of his early life, and his last words, so faintly articulated that the friends who stood round his death-bed could hardly catch their meaning, referred to some matter which he thought affected the interests of the church that he loved so dearly, for he lived as he died, with firm, calm confidence in the sufficient work of Christ.

The mortal remains of Mr. Gibson were interred on Wednesday, the 24th of April, in Plymouth cemetery. There was a very large concourse of people, including the mayor and most of the civic functionaries. There were thirty-eight carriages in all, and the procession extended for upwards of a quarter of a mile in length. Throughout the route there were a large number of persons assembled, and many followed to the cemetery. The funeral service took place in Sherwell Chapel, and an appropriate address was delivered by the Rev. C. Wilson, M.A., the pastor, and a procession was thence formed to the cemetery.

Mr. JAMES WHITHAM, who has filled the important office of Town Clerk of Wakefield since the borough was incorporated in 1848, died on the 22nd. In an obituary notice the *Wakefield Express* says:—"Twenty-five or thirty years ago, there were severe conflicts respecting Church-rates, and a number of ratapayers were summoned by the churchwardens for the payment thereof. Mr. Whitham was a staunch Dissenter, and he appeared for the recusants. A portion of the sums sought to be recovered was for arrears, and hitherto the magistrates had ordered the payment of arrears, as well as the current rate. Mr. Whitham, however, produced an Act of Parliament above one hundred years old, wherein it was enacted that arrears of Church-rates were not recoverable after a new rate had been granted, and the churchwardens who had made the rate had retired from office. Mr. Maude, barrister, who was on the Bench, expressed his astonishment, and said he was not aware of such an Act of Parliament, and all the cases were dismissed, much to the annoyance of the churchwardens and the Church-rate party."

### Miscellaneous News.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending April 27, 1,006, of which 295 were new cases.

PROPOSED REFORM MEETING IN HYDE PARK.—A meeting of delegates from trade, friendly, temperance, and other societies, and branches of the Reform League, was held in Sussex Hall, Bouverie-street, on Wednesday night, Mr. Beales in the chair. As a resolution had been unanimously come to to hold a meeting in Hyde Park on the 6th May, he called upon the members of the League to make that demonstration worthy of the metropolis. A long discussion ensued, in which the feeling generally expressed was to hold the meeting at any risk, the impression being that the Government would not interfere with it. That impression appears to be mistaken. According to the *Daily Telegraph*, her Majesty's Government have determined to take active and strenuous measures for the suppression of the meeting.

ROYAL POLYTECHNIC INSTITUTION.—A varied and attractive programme was presented on Easter Monday at this popular place of entertainment. With the permission of Mr. Harrison Ainsworth the historical romance of "The Tower of London" has been produced. To give additional interest and effect

photographs have been made from Mr. George Cruikshank's celebrated sketches, kindly lent by him for that purpose. The photographs are beautifully etched and painted. The spectral effects for which this institution is famed are liberally used. The chief interest is centred in the unhappy fate of the beautiful Lady Jane Grey and her husband, the unfortunate Dudley. An exciting effect is produced by a *tableau vivant*, in which Lady Jane encounters the dead body of her unfortunate husband. The scenes transport us "from grave to gay, from lively to severe," in quick succession. Closely following a tragic scene connected with the fate of Lady Jane Grey is seen another, in which we are introduced to the giants Gog and Magog, the Dwarf Xit, and other traditional inhabitants of the Tower. These dance and sing, and carry on a sort of pantomimic performance. Mr. George Buckland, who gives the reading, is at his best. The story is woven into a pleasing narrative, and is enlivened by *bons-mots* conceived in good taste, and which do not, as too often happens, leave the impression of having been produced at an effort. The reading is also interspersed with some of Mr. Buckland's best songs. A serio-comic illusion, the joint invention of Professor Pepper and Mr. Thomas Tobin, entitled "The Effigy of the Dear Defunct" shown in "Blue Beard's Room," was produced for the first time on Monday last. A scene exquisitely arranged admits us into Blue Beard's presence. He is represented by the impersonator, Mr. Cape, as rather a convivial party, and favours us with a song. A bust of "the Defunct" or favoured Mistress, is taken from a box, and supposed to faithfully represent his favourite "Junna." He apostrophises it, and places it on a light pedestal, when the figure opens its eyes, speaks, and sings. After an amusing dialogue Bluebeard seizes the mask, and returns it to the box. Mr. Alexandre, a clever ventriloquist, has been engaged, and Miss Blanche Reeves still delights the audience with her charming songs. The refreshment department has been placed under new management, and a marked improvement in "fare" and price is observable.

CONSERVATIVE DEPUTATIONS TO THE GOVERNMENT.—Lord Derby and Mr. Disraeli received a deputation on the subject of Reform. Mr. Disraeli, indeed, gave audience to two. First, he met some sixteen working men belonging to the Norwich Working Men's Conservative Association, who assured him that if the Government bill were only so altered that the term of residence required might be one year instead of two, it would be perfection. Mr. Disraeli in his reply repeated his favourite fallacy that the bill was meant to restore the rights which working men enjoyed before the bill of 1832. The better description of it would have been that it reproduced a system of gross anomalies and injustice to working men and the people generally which before 1832 nearly brought the country to a bloody revolution. Then he went on to express his confidence in the House of Commons, to speak of the recent debate on personal rating as an effort of faction, and to promise that if the Government should encounter difficulties in passing the bill, which they did not anticipate, they would give up the work they had undertaken. Subsequently, Lord Derby, with his astute colleague, met a deputation representing the National Conservative Union which was formed at the Freemasons' Tavern on Monday. The members of the deputation having delivered themselves of the praises of the Government and the Government Reform Bill, Lord Derby made a speech. He began by eulogising Mr. Disraeli, and then gave his own view of the Reform Bill. The bill of last year, he said, was inadmissible because it professed to admit working men, and thus created invidious class distinctions. The bill of this year went on a wholly different principle. It was not to enfranchise working men, but to give a vote to virtue. Virtue was to be personified in him who paid his own rates to the collector. Residence, whether of one year, or a year and a-half, or two years, was necessary. The Government, too, would like voting papers, but that was no great matter, and compound householders would have nothing to complain of. Mr. Disraeli added a few words, expressed his belief that the Government bill would shortly become the law of the land, and rejoiced that the good sense of the House of Commons had frustrated the efforts of a faction. No doubt they should receive a great deal of resistance yet, of which they had a forerunner in certain letters which had been written lately. He always observed that when a party took to letter-writing it was in difficulties—(laughter)—and they had a remarkable expression of opinion from a member from Leeds, but he was sure they should not be disheartened by these ebullitions.

### BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending Wednesday, April 24.

#### ISSUE DEPARTMENT.

Notes issued ....	£33,226,365	Government Debt £11,015,100
		Other Securities .. 3,981,000
		Gold Coins & Bullion 18,226,265
	£33,226,365	£33,226,365

#### BANKING DEPARTMENT.

Proprietors' Capital	£14,568,000	Government Securities (inc. dead weight annuity)	£12,876,158
Reserve .....	3,133,149	Other Securities ..	18,249,706
Public Deposits .....	6,845,829	Notes .....	10,100,880
Other Deposits .....	17,883,892	Gold & Silver Coin	1,110,662
Seven Day and other Bills .....	421,536		
	£42,387,406		£42,387,406

April 25, 1887. FRANK MAY, Deputy Cashier.

April 25, 1867.

FRANK MAY, Deputy Cashier.



## Literature.

## REV. J. J. TAYLER ON THE GOSPEL OF JOHN.\*

Mr. Tayler prefixes as a kind of motto to the work before us, a quotation from F. C. Baur insisting on the "deep and radical contradiction" (*der tief-eingreifende Widerspruch*) of the Evangelists as presenting the question of primitive Christianity. At the same time it would be most inaccurate to class Mr. Tayler among the disciples of the celebrated Tübingen professor—whom he is surely under error in supposing to have continued in his more "advanced" period a believer in any part of the supernatural of Christianity. (P. 171.) Baur's express object was to place the foundation and early spread of Christianity on the same purely human level as any other fact of history. It was God "fulfilling Himself" in one of His "many ways," but in no wise deviating from the uniformity of law. We are not now going to enter into a criticism of this position, holding, as we do (no less earnestly than Baur), that in all the life and work of Christ, there was nothing anarchic or out of keeping with the highest law. Only if Mr. Tayler were *a priori* a disciple of the non-supernaturalist school, we should hardly think it worth while to enter into a discussion of any work of his on such a subject as that which he has selected.

It is, however, only just to Mr. Tayler to state that his book bears throughout the stamp of candour and open-mindedness. His verdict is antagonistic to the Johannine origin of the Fourth Gospel; but it is impossible to miss seeing that, so far from this being a foregone conclusion with him, the opposite one would have been more welcome. "For years," he says in his preface, "I clung to the opinion that the 'most spiritual of the Gospels must be of apostolical origin.' . . . The conclusion maintained in the following pages is a result of 'what has seemed to me preponderant evidence over an earlier belief.' Mr. Tayler is well known as one of the most eminent ministers of the Unitarian body; and his works—especially the beautiful discourses entitled *Christian Aspects of Faith and Duty*—have been largely read by those who do not sympathise with his dogmatic position. As a non-Trinitarian, he might be supposed averse to the *Theologia* of St. John the "Divine." Indeed, he candidly admits that the language of the Fourth Gospel can only be satisfactorily interpreted as maintaining the Godhead of Christ. But we believe his mind to be too broad and too simply truth-loving to have suffered diversion from the straight path of historico-critical investigation by this. He tells us, moreover, that he is able "to reconcile an undiminished reverence for 'the religious teaching of the Fourth Gospel' with the entertainment of views very different from those usually held, respecting its date and authorship." (Preface, p. xiv.)

Perhaps we should be less shocked by the fact of an honest man—after careful, adequate and candid inquiry, coming to such a conclusion—if we remembered how unfounded are the notions so largely prevalent concerning the structure of the Old and New "Testaments." After all that Biblical criticism has taught us, we still cling almost instinctively to the belief that each separate book rests on precisely the same basis of testimony and consequently of authority. Scholars are of course familiar with the fact that there are books even of the New Testament, the authenticity of which is at least extremely doubtful—as for example, 2 Peter; yet how nervously afraid we are apt to be, when the trembling balance seems, after all our trimming it, to be actually settling to the negative side! With regard to the Gospel which is the subject of Mr. Tayler's inquiry, we are by no means yet convinced. There are unquestionably some grave difficulties—requiring, on any hypothesis, a bold and decisive hand to deal with them—though, perhaps, none of those adduced by Mr. Tayler can be said to be new; but they do not amount (in our judgment) to historical demonstration.

The line of argument adopted in the work before us involves an inquiry also into the evidence for the authorship of the Apocalypse. It is well known that the Greek of the latter will not bear comparison with that of the Fourth Gospel. The Greek of the Apocalypse is rude, and to some extent ungrammatical, notwithstanding that the power of expression evinced is very great; the Greek of the Fourth Gospel is easy, flowing, and accurate. Nor can we very well explain this—as Mr. Tayler ob-

serves—on the theory that the Gospel was written after the writer's style had had time to mature; since the earliest date assumed for the Apocalypse will hardly admit of the Apostle (assuming him to have been the author) being under fifty at the time. And it is improbable that after that mature age had been reached any change of style so marked, and in such a way, could have taken place; though something may of course be allowed to the influence of the Hellenic society among which the Apostle spent the latter portion of his life. Yet if testimony alone is to be our guide, and we are to choose between the two, the early vouchers for the Apocalypse are seen to be even stronger than for the Gospel.

This point gained leads the author on to inquire which of the two works appears, on internal grounds, the most germane to what is known of the Apostle. And it is here we seem to find the weakest part of his argument. Mr. Tayler remarks with justice that popular notions of the character of St. John are too exclusively derived from the quiet, mellow, spiritual wisdom, and love, of the Fourth Gospel. Yet we are unable to follow him when, treading to a great extent in the steps of Baur, he proceeds to draw out, from the scattered notices which are all we possess, a portrait of the beloved disciple which is absolutely irreconcilable with that Gospel. Granted that John, like James and Peter, long remained more Judaical than Stephen and Paul—though even Paul was, as we learn from the Acts, capable of a discreet conformity—yet the subsequent history of the Church seems to us irreconcilable with the theory of the existence of antagonism so vital between "Pauline" and "Petrine" Christianity as the school of Baur will have. Mr. Tayler accepts the history or tradition of St. John's residence at Ephesus during the latter part of his life; but he seeks to parry the natural deduction by assuming that he was identified with "a strong Jewish party" there, the existence of which rests solely upon Acts xix. 9. To us, on the contrary, the passage referred to appears simply to record the definite rupture between the entire body of Christian believers and the adherents of the synagogue. Paul went first, as was his wont, to the place where his Jewish brethren assembled for worship. When compelled to quit it, he "separated the disciples" (*ἀπέσπασεν τοὺς μαθητάς*), and, taking them with him, established the nascent church in a sophist's lecture-room. What becomes of the strong Judaizing party, if this be the simple narrative of facts? If, on the other hand, it be not a narrative of facts, but a polemical statement veiled under a certain disguise—as Mr. Tayler seems to some extent to believe of this book—any conclusion from it must be of little worth. In short, we think there is nothing to forbid, but rather everything to encourage, the belief that both Peter and John—we are unable to add James, on account of his early martyrdom—were at length taught, by the inward expansive force of the Spirit no less than by the outward course of history, that Judaism was but a school of the past and that it was the privilege of the Christian to enter into the full liberty of a law the presiding genius of which was not ceremonialism but love. And if this supposition be in any considerable degree well-founded, all that Mr. Tayler says (not without overstatement, we think) about the anti-Judaistic character of the Fourth Gospel is at once deprived of force.

Mr. Tayler seems to us also to exaggerate the Judaical features of the Apocalypse. These appear to us rather to belong to early Christianity in general. But into this question we must not enter. We are quite willing to admit that everything about that remarkable book is of a nature to harmonise with the consensus of early tradition ascribing it to the Apostle. Yet neither, on the other hand, does there appear to us to be anything in relation to the Jewish question precluding us from regarding him as also the author of the Gospel.

But when we have disposed of this objection, we are still on the very threshold of the subject. The strikingly different nature of the discourses ascribed to our Lord by the writer of the Fourth Gospel from those in the Synoptists—their sustained character, as compared with the comparatively brief, occasional sayings of the latter—especially the total absence of those Parables, which were regarded as so characteristic of our Lord, that on one occasion we are told, "without a parable spake he not unto them";—the introduction of the doctrine of the Logos, together with the remarkably full development of what we may call the spiritual and mystical side of Christian faith;—the extreme difficulty of reconciling the statements given respecting the times of the Last Supper and the Crucifixion with those given in the Synoptists;—the often repeated "Verily, verily," which is found here

alone;—all these elements (and even these are not the whole) concur to increase the intricacy of the problem which is presented to the conscientious inquirer. Even making all allowance for a subjectivity analogous to that which, for example, makes the Socrates of Plato a different being from the Socrates of Xenophon—there remains not a little to cause perplexity; and quite enough to prevent one competently acquainted with the subject from feeling much surprise that Mr. Tayler should arrive at the negative conclusion which is here laid before us. It is impossible for us—neither indeed is it needful—to enter into a detailed review of the points we have noted. They are after all neither singly nor collectively of such a nature as peremptorily to settle the question; and the weight which they do possess is more or less counterbalanced by the extreme difficulty of supposing so wonderful a book to be altogether anonymous.

We must not enter into the collateral question of the date of this Gospel. Mr. Tayler believes it to belong to the age of the Antonines, when the last great national Jewish struggle had been quenched in blood; when the conflicts of "Petrine" and "Pauline" schools had settled down into a more fully developed, but at the same time more philosophical, Christian system; and when "the Jews"—so frequently referred to in the book itself in this somewhat remarkable manner—could be calmly contemplated (as the Egyptians from the shores of the Red Sea which engulfed them) as the for ever vanquished and disabled enemies of the ascendent Church. We freely acknowledge that there is nothing in the book itself to preclude this later date (say 138 A.D.); but neither is there anything absolutely to determine us in favour of it.

Mr. Tayler does well in pointing out that in the body of the Gospel—and excepting that closing chapter which was evidently, to say the least, an afterthought—there is no statement claiming the book as St. John's. The references to "the disciple that Jesus loved," and again to "that other disciple who was known to the 'High Priest,'" may equally well—perhaps even better—have come from another hand. Nor do we think it altogether improbable that the actual writer of the Gospel may have been some immediate disciple of St. John, who here has given us, not without some subjective colouring, a record of what fell from the venerable Apostle's lips. Such an hypothesis would explain with some probability both the positive and negative pictures of the problem:—such as, on the one hand, its lofty spiritual love and profound sympathy with our Lord; on the other, the difference of style as compared with the Apocalypse, and the non-appearance of certain personal reminiscences which it is difficult on any ground to understand the Apostle to have omitted from the narrative. The most probable hypothesis of the authorship of the Hebrews is that it was from the hand of a Pauline disciple, guided and informed by his greater master; it is possible that a similar theory may come to be accepted by "orthodox" theologians with reference to the Fourth Gospel.

But we have already entered into this tempting subject perhaps more fully than is altogether in keeping with the character and purpose of a weekly journal, and must pursue no further the hypothesis suggested. In conclusion, we have only to express our high sense of the value of Mr. Tayler's work. It is characterised by sound critical and historical knowledge, excellent judgment, and marked literary ability. We hope it may have the effect of stimulating more thorough inquiry into what is certainly one of the most important questions connected with Biblical study.

## THE BLIND.\*

There is naturally a tender and melancholy interest attaching to the blind. It is not only that the calamity under which they suffer is in itself more terrible than that resulting from the loss of any other sense, and is one that appeals more directly and strongly for sympathy, but also that the remarkable ingenuity shown either by the sufferers themselves or others in efforts to remedy as far as possible some of its consequences, is itself sufficient to invest their story with a special charm. We therefore gladly welcome a very instructive little volume which has just appeared, and in which is condensed a large amount of valuable information as to the modes of training adopted for the benefit of

\* An Attempt to ascertain the Character of the Fourth Gospel; especially in its Relation to the Three First. By JOHN JAMES TAYLER, B.A. (Williams and Norgate.)

\* Blind People: Their Works and Ways; with Sketches of the Lives of some Famous Blind Men. By the Rev. B. G. JOHNS, M.A., Chaplain of the Blind School, St. George's-fields. Illustrated with Woodcuts. London: John Murray.



these unfortunates, and as to the results which have been realised. The writer has done his work in a kindly, sympathising temper, but at the same time with a great deal of judgment and discrimination. There is no attempt at fine writing, but a very simple and most suggestive recital of facts which while they stimulate those who are working on behalf of the blind to still more generous exertions, may rebuke the pride of those who, though possessed of superior advantages, have been distanced by those from whom knowledge is "at one entrance quite shut out." The author has no faith in the common notion that the loss of one sense finds some compensation in the increased keenness of the others, and that having his touch, taste, and hearing doubly acute, the blind man is not so far below the level of other men as might at first appear. "This is only one of the plausible 'fancies by which people relieve their minds 'from the uneasy contemplation of a hopeless calamity; for, on the contrary, wide and long experience has clearly proved that in ninety-nine cases out of a hundred the loss of sight 'for a greater or less time shatters the whole 'framework of mind and body, and the remain- 'ing senses and powers, instead of springing 'into new life, are weakened and depressed.' If, as such evidence would seem to show, there are none of those natural compensations which we have been accustomed to believe, and if the increased sharpness which we have all observed in the touch or hearing, and sometimes in the intellectual discernment of blind people, be the result entirely of cultivation, the importance of wise and healthful training becomes more than ever apparent; and this little book will be specially useful if, by drawing attention to the subject, and pointing out what can be done and how much remains yet to be done before all the blind of the country are cared for, it secures an increased amount of liberal effort for the benefit of those whose sad affliction must appeal to all the more kindly feelings of the heart.

The statistics which the writer gives are both curious and affecting. It is certainly sad to hear that there are no less than 30,000 blind people in Great Britain, or rather in the British Isles, for the author includes them all, but it is singular to mark how very unequally they are scattered over this area. "In England and 'Wales the ratio of the blind to the seeing is 1 in 1,037; Scotland gives 1 in 1,086; Ireland '1 in 843; the Channel Islands 1 in 728." Here, as almost everywhere, Ireland seems to be behind her less favoured sisters. It is the old story over again. Poverty, dirt, indifference to proper sanitary precautions, always bring with them a long train of evils, and this is one of them. In the Channel Islands the food is even poorer, and the neglect of all the laws of health even more flagrant, and they stand at the lowest point; but Ireland comes very near, her case looking even worse than it really is, owing to the great emigration which has taken place since 1851, and in which of course a very small number, if any, of the blind have been included. It is perhaps even more worthy of remark that on this point the agricultural counties appear to great disadvantage as compared with the manufacturing districts. Thus, the ratio ranges from 1 in 693 in Herefordshire and 1 in 793 in Wilts, Devon and Cornwall, to 1 in 1,253 in Cheshire and Lancashire, and 1 in 1,325 in Bedfordshire; although the straw-plaiting which employs so many of the young people in that county might have been supposed to be specially trying and injurious to the sight. A painful feature in the case is the small extent to which provision has been made in the way of special schools for the blind. Where this affliction falls upon a child belonging to the wealthy classes, there is at all events much that seems to mitigate its pressure; but a large number of the sufferers are to be found among the poor or in that portion of the middle class whose resources are not equal to the cost of that education, in the absence of which the sufferer must probably be condemned to a life of pauperism. For the last sixty-six years, there have been schools, the earliest having been founded in Liverpool in 1791, but our author calculates that the provision in the thirteen existing establishments is very far from being adequate to the wants of the case, while unfortunately they are not so distributed as to confer the greatest amount of benefit, some districts being very partially supplied and others wholly uncared for. "In the wide-spread 'county of York, with its population of 2,000,000 'and 2,630 blind persons (of whom at least 260 'are under twenty years) there is but one school 'for sixty-five children; while in the South- 'Midland and Welsh divisions, with a popula- 'tion of 2,600,000 and 2,630 blind people, there is 'neither school nor asylum." It is of the last importance that due prominence should be given to these facts, for surely, in a country and an age so distinguished for its benevolent

activity, they only need to be known to induce earnest efforts to remedy so great a deficiency.

The largest of these schools is that for the Indigent Blind in St. George's-fields, and the account given of it here shows how perfect is the system and how beneficial the results that have been accomplished. The description of the various educational appliances, which appear to have been carried to an extraordinary degree of efficiency, and which are used not only there but in all institutions of the same character, is extremely interesting, but it is not possible to dwell on it here. It is a singular fact that hitherto the education of the blind belonging to the higher classes who need special teaching—though not to qualify them for earning their own livelihood, yet to save them from that hopeless misery which can hardly fail to attend upon their enforced idleness—has been so entirely neglected. "What is really needed is 'a well-organised school or college for the 'education of children of both sexes from the 'upper rank of life, where they may be not 'only thoroughly trained in all the special 'acquirements of the blind, but, as far as pos- 'sible, in all the other branches of that wide 'and liberal education which is the heritage of 'the seeing,' and we are glad to learn that provision is now being made for the establishment of such an institution. How much intellectual enjoyment the blind may realise, and how much power they may exercise, may be gathered from the striking examples given in this volume. Their feats of memory are often prodigious. From other examples we extract the follow- ing:—

Gossiping old Bishop Burnet tells of his meeting at Schaffhausen with a Miss Walker, who had mastered five languages and knew all the Psalms and New Testament by heart; and there is no doubt that the case is a genuine one, for a large number of the pupils in St. George's-fields during their six years' stay manage to learn the Psalter, and there is at this time among them a young man who can repeat not only the whole of the hundred and fifty Prayer-book Psalms, and a large number of metrical psalms and hymns, as well as a considerable amount of modern poetry, including Goldsmith's 'Deserted Village,' but—incredible as it may seem—the whole of Milton's 'Paradise Lost,' with marginal notes and a biography! Few blind persons, and still fewer with sight, could accomplish so herculean a task as this, simply because few, if any, would set to work for years with such incessant, unwearied application, and love for the task, as he did. Such was his dexterity, and so retentive was his memory at last, that he could easily learn a hundred lines of Milton in little more than an hour and a half—a period which barely admits of their being read aloud twice, and allowing little time for getting up the lesson. This, no doubt, is a case of remarkable proficiency; but it is more than probable that similar cases are to be found in other schools, both at home and in America, where the education of the blind is carried on with an amazing amount of noisy vigour, if no better symptoms of real work; and what Daniel Brown has achieved may to a certain extent be done, and is done, by his fellow-sufferers elsewhere. It must be remembered, too, that the blind youth is compelled to derive nearly all his knowledge from books that are read to him (his embossed books being very few in number, very expensive, and almost entirely on religious subjects).

But there are other instances of far higher intellectual attainment recorded in this volume. It opens with an interesting account of Nicholas Saunderson, who, though he lived at a time when no special training was provided for the blind, became an accomplished classic, an extraordinary mathematician, and ultimately Lucasian Professor of Mathematics in the first university in the world. Francis Huber, the blind son of a doctor at Geneva, whose sight was entirely lost, at an early age became one of the eminent naturalists of his day, his knowledge of bees especially being something marvellous. John Medcalf, commonly called "Blind Jack of Knarborough," earned a still more singular distinction for a blind man as a maker of roads. But for the details of these and other cases we must refer our readers to the book itself. Valuable and practical as the little volume is, the author has hardly made the best use of the materials at his command. A little more literary skill in arrangement would greatly have enhanced the interest, and have added to the effect of the touching facts that are here recounted.

#### BRIEF NOTICES.

*Some Account of the Church in the Apostolic Age: to which is added an Essay on Dogmatic Preaching.* By the late WALTER WADDINGTON SHIRLEY, D.D. (London: Macmillan and Co. 1867.) We have here a fragment of a larger work on ancient Church history, projected by the late Canon Shirley. The incomplete state in which it was left forbids detailed criticism upon it; and yet without such criticism nothing more is left for us than to indicate in the barest manner the subject of the volume. Dr. Shirley has grasped the idea which gives unity to the Acts of the Apostles. Its subject is the planting of the Church of Christ; and the main feature of the history is the gradual revelation of God's purpose to extend the Gospel to the Gentiles, and establish one universal kingdom. The mode in which

this was accomplished is admirably depicted; with great historical fidelity and delicacy, Dr. Shirley points out how the Church at Jerusalem came to acquiesce in this, the difficulties in the way and the manner in which these were removed. The character and work of the different Christian leaders are carefully discriminated; and the identity of their faith pointed out in their common loyalty to Christ. We have read few historical delineations of the Apostolic Age as recorded in the Bible more suggestive and more vivid than this. But we greatly prefer Dr. Shirley the historian to Dr. Shirley the Apologist of Anglican Episcopacy. The chapters in which the Nature and Constitution of the Apostolic Church are dealt with contrast strikingly with the earlier part of the book. They are vague, cold and unsatisfactory. The Church as an organism informed and guided by a living Spirit disappears from view in these pages; and the Church as an organisation interests us comparatively little. The Essay on Dogmatic Preaching was written for the Church Congress of 1866. We cannot commend it. Dogma is defined as "authoritative decree"; and specially "Doctrine as 'defined by authoritative decree of the Church.'" It is the preaching of this which is insisted on; it is, says the late Canon "well worthy of consideration how far the 'safety with which we place the Bible in the hands of 'our people, may not depend on their perfect familiarity 'with the Creed, acting as an ever-present interpreter, 'and giving cohesion and unity to the teaching of the 'Sacred Volume.'" It is strange that the man who depicts so sympathetically the living freedom of the early Church, and the certain guidance of Christian men by the Holy Ghost, into accurate perception of truth and of God's purpose, should be so distrustful of the same Spirit in the present control of faithful men, and deem that safety is hardly to be found apart from the fixity of Church authority.

*Studies for Sunday Evening.* By Lord KINLOCH. Second Edition. (Edinburgh: Edmonston and Douglas.) We confess to having opened this volume with some prejudice against it. So many volumes of "meditations," "studies," "readings," &c., are disfigured by affectation and maudlin pietism, that such titles rather arouse our suspicion. But we have read chapter after chapter with growing interest, and we very heartily commend the book. It is admirably adapted to the purpose for which Lord Kinloch designs it—Sunday evening reading where the engagements of public worship and Christian labour leave the Sunday evenings free for private meditation or family intercourse. Thoughtful persons who love an occasional "Sabbath 'hour' after the toils of working days, when the household is all still, will find it a welcome companion. It is just the book to take on a summer ramble or to a country home; its calm meditateness harmonising well with the quiet of a well-earned holiday. The volume consists of thirty-four short meditations on Scriptural texts and incidents. Lord Kinloch is here expressing his "reading of God's testimony, on some 'topics of general interest,' and he presents 'these 'Scripture studies in the hope of still further illus- 'trating the entire harmony of evangelical doctrine 'with sound practical reason.' The subjects are treated exhaustively rather than suggestively; nor does the volume lay claim to profound originality. But there is a beautiful peace pervading it, and there is that insight in it which always belongs to the perceptions of a man who studies the Bible for himself. The papers are distinguished for their reality: there is an entire absence of affectation and overstraining both in thought and expression. We give some extracts from a chapter on Judas's remorse, entitled "The Pitiless Accomplishers"; our readers will so be able to judge what they may meet with in the volume. Speaking of the motive which led to the betrayal of Christ, he says:—"A great part of 'the instructiveness of the event lies in the very cir- 'cumstance that the greatest of earth's crimes was per- 'petrated from the meanest of earth's motives. It is a 'dangerous proceeding to make a hero of Judas the 'traitor. . . . It is often the very poorest of earth's 'gratifications which men gain by becoming enemies of 'Christ. . . . Men will sacrifice their hopes of eternity 'for an indulgence in which they cannot say they have 'enjoyment. They will throw away a good conscience 'for a paltry honour, which, after a short time, loses 'power to awaken any emotion. They will become 'enemies to Christ, for the sake of a very small repu- 'tation for wit and gaiety; such as serves them in no 'stead for any purpose of real moment. They will sell 'their Master for a jest. Putting its right estimate on 'the gain, men often betray Christ, not for thirty pieces 'of silver, but for greatly less." And again—"The 'fact which is most prominent in the treatment of their 'accomplice by the chief priests and elders is their 'utter indifference to his fate. . . . If possible, still 'more remarkable is the almost brutal disregard shown 'to his repentance, such as it was. 'I have sinned,' 'said the unhappy man, 'in that I have betrayed the 'innocent blood.' The answer was a cold-hearted 'sneer. They neither sympathised with his distress, 'nor encouraged his penitence. They thrust him from 'them, in all the depths of his woe. They bade him 'begone as an intruder. They told him that his sin was 'his own affair, with which they had nothing to do. He 'had sinned, and he might take the consequences." And then, after a beautiful contrast between this recep- tion of Judas by his accomplices and that he would have met with from his Lord, the paper concludes with this



appeal to the conscience-stricken sinner:—"Let him not go to his associates in sin; at least let him not go, till he can carry with him the grace of a pardoned and retrieved apostle. Let him hasten to Jesus's cross. The Saviour's prayer will be raised for him. The Saviour's forgiveness will fall on him. The very death, which he had so large a share in causing, will be made to him life everlasting."

*Essays in Ecclesiastical Biography.* By the Right Hon. Sir James Stephen, K.C.B. Fifth edition. (London: Longmans, Green, Reader, and Dyer. 1867.) This is a cheap reprint of the last edition of Sir James Stephen's essays, including the biographical notice of him by his son. There is no need to say anything in commendation of a book which has won its place on the shelves of any well-furnished library. The three articles on "The Evangelical Succession," "William Wilberforce," and "The Oliphant Sect," are just now of special interest, indicating, as they do, the sources of the influence of the Evangelical party, and suggesting also the reasons of its decline. Sir James was well-fitted to be the historian of Oliphant. His father, who married the sister of Wilberforce, was a distinguished leader of the party, and an active labourer in the cause of slavery abolition. Some of the portraits—that, for instance, of Granville Sharpe—could only have been drawn by one who lived in personal intimacy with the men of whom he writes. There is in them that blending of tenderness and humour which comes of hearty sympathies. The abolition contest was the secret of the strength of the second generation of Evangelicals. It was this which gave practical efficacy to their religious belief, and preserved it from degenerating into a party watchword, or a magical "Shibboleth." The spirit of Oliphant has descended upon those who are engaged in practical work; in the conflicts waged in our own day, for justice and mercy and truth. If the Evangelical party would but see that their real triumph is, not in securing bishoprics and benefices, the emoluments and honours of a State-Church, but in earnest conflict with all forms of unrighteousness, and the victory that must come to men engaged in such a conflict, there would be hopes of their revival. But while they are mainly anxious for exclusive recognition, or for legal standing as the national clergy, their influence must continue the partial, unavowed thing it now is. We hope the cheap issue of Sir James Stephen's essays will secure for them a large popular circulation.

*The Christian Year-Book: containing a Summary of Christian Work and the Results of Missionary Effort throughout the World.* (Jackson, Walford, and Hodder.) This comprehensive title leads one to expect from the work to which it is applied an amount of condensed information sufficient to place him en courant with religious effort and progress "throughout the world." He is, therefore, somewhat disappointed to find, on opening the volume, that a "general review of the year 1866" occupies only a page and a half of large type, and that the only topics mooted in England during the same year upon which the editor thinks it worth while to remark were the Ritualistic movement, the Sunday Evenings for the People movement, the services at the Lambeth Bazaar, the Working Men and Religion, the Cholera, Changes in the forms of Public Worship, and the May Meetings. These are disposed of in three pages. Then follow, as the staple of the volume, abridged reports and prospectuses of various religious institutions. The project of compiling a work which should be a compendium of Christian effort is so excellent that we are the more unwilling to express unnecessary dissatisfaction with anything answering to this description, but this volume does not supply that want. It has, however, useful summaries of missionary progress in foreign countries.

## Births, Marriages, and Deaths.

### BIRTHS.

WYLIE.—April 17, at Ashton, Gourock, N.B., the wife of the Rev. W. H. Wylie, late of Newington, of a daughter.

### MARRIAGES.

MAYSTONE-PHATT.—April 17, at the Chapel-in-the-Field, Norwich, by the Rev. P. Colborne, Mr. Richard Maystone, to Miss Ellen Pratt, both of that city.

KNIGHT-MASSON.—April 17, at Westbourne-grove Chapel (the Rev. Mr. Lewis's), by the father of the bridegroom, the Rev. W. Knight, of Littlehampton, assisted by the Rev. J. S. Russell, M.A., of Lancaster-road Chapel, Baywater, Mr. W. Knight, of St. John's-wood, to Jane, eldest daughter of the late Mr. John Masson, of Inverness.

COWLES-WOODLARD.—April 20, at the Independent chapel, Hendon, by the Rev. W. Butcher, Mr. Charles Cowles, of Stratford, Essex, to Emily Elizabeth, second daughter of Mr. J. Woodland, farmer, of Hendon.

STEPHENS-BRANKSTON.—April 23, at Craven-hill Chapel, Baywater, by the Rev. Archibald McMillan, assisted by the Rev. Palmer Gammon, L.L.B., of Glasgow, brother-in-law of the bride, the Rev. Frederick Stephens, of Graydon, to Matilda Ann, daughter of Michael Brankston, of Beauchamp Lodge, W. No cards.

ASTON-SIMPSON.—April 23, at Zion Chapel, Wakefield, by the Rev. H. Sanders, Mr. William Goode Aston, Bedford, to Mary Ellen, third daughter of Mr. George Simpson, Rodney-yard, Westgate, Wakefield.

ARMSTRONG-WICKSTED.—April 23, at the Congregational chapel, St. Asaph, by the father of the bride, the Rev. Richard Aoland Armstrong, S.A., of Banbridge, co. Down, to Clara, second daughter of the Rev. Charles Wicksted, S.A., of Hafod-y-Coed, Flintshire, formerly minister of Mill Hill Chapel, Leeds.

HAGENS-BRETT.—April 23, at the Baptist chapel, Aylham, by the Rev. Mr. Akhurst, Mr. William Hagens, to Martha Brett, both of that parish.

DAVIES-BALKWILL.—April 23, at the Baptist chapel, Forest-hill, near London, by the Rev. W. Walters, of Newcastle-on-Tyne, assisted by the Rev. J. W. Todd, of Forest-hill, Mr. William Goode Davies, solicitor, Newcastle-on-Tyne, to Marianna, eldest daughter of Mr. Francis Balkwill, Parkfield House, Forest-hill.

PULLAR-SPINDLER.—April 23, at St. Peter's Church, Berlin, by the Rev. Mr. Hubner, James F. Pullar, Esq., Perth, to Adelaide, second daughter of William Spindler, Esq., Berlin.

CHAPMAN-SANDERSON.—April 25, at Myrtle-street Chapel, Liverpool, by the Rev. H. S. Brown, Haywood, eldest son of Thomas Chapman, of Oaklynn, Parkfield-road, to Jane Wilson, only daughter of the late John Sanderson, of 139, Grove-street, all of Liverpool.

GOODALL-BOOTH.—April 25, at the Upper Independent chapel, Heckmondwike, by the Rev. Allan Mines, B.A., Mr. Frederick Goodall, of Oldham, to Mary, eldest daughter of Mr. John Booth, druggist, Heckmondwike.

### DEATHS.

GIBSON.—April 17, H. M. Gibson, Esq., Alderman of Plymouth, and formerly mayor of the borough, aged fifty-four.

WYLIE.—April 17, at Ashton, Gourock, N.B., the infant daughter of the Rev. W. H. Wylie.

TOZER.—April 18, at Whitehall-road, Woodford, Essex, George Alfred, youngest child of Alfred and Mary Tozer, aged six years and eight months.

CURWEN.—April 19, at No. 1, Gloucester-buildings, Old Kent-road, Miss Curwen, sister to the late Rev. Spedding Curwen, of Reading, and for many years matron of Cheam College.

WHITHAM.—April 22, aged fifty-four, James Whitham, Esq., town clerk of Wakefield.

KING.—April 22, at Waterloo, near Liverpool, in his seventieth year, Alfred King, Esq., Mem. Inst. Civ. Engrs., for more than forty years engineer to the Liverpool Gas Light Company.

## Money Market and Commercial Intelligence.

City, Tuesday Evening.

The last week has been an eventful one in the Stock and Share Market. The news that Prussia had accepted the proposal of a Conference on the Luxemburg question caused a rebound in the British Funds, foreign Government, and foreign and home railway stocks, but especially in foreign Government ones. Italian and Turkish stocks, as they had suffered most from the rumours of war, so have felt most strongly the beneficial effects of the improved prospects of peace.

As to-day has been a holiday on the Stock Exchange, we give the prices of Consols as they stood on Tuesday evening. These prices were 91 to 91½ for money, and 91½ to 1 for account.

The Board of Trade returns for the month of March have been published. The exports show a decline of 13½ per cent., comparing March, 1867, with March, 1866. With regard to exported articles, there has been an increase in cotton manufactures, earthenware, and porcelain, linen yarn, iron and steel, copper and brass, thrown silk, woollen and worsted yarn, and woollen and worsted manufactures, but there has been a decrease in alkali, fire-arms and gunpowder, beer and ale, coals and culm, cotton yarn, haberdashery and millinery, hardware and cutlery, linen manufactures, machinery, seed oil, silk manufactures, and wool.

The imports of foreign and colonial produce exhibit a drop of 10½ per cent., comparing February with February. In imported articles the increase has been in raw cotton, flax, wool, cocoa, and sugar; and the falling off in hemp, leather manufactures, flax seed and linseed, timber, coffee, spirits, tea, tobacco, and wine.

The last Bank of England return shows an increase in the reserve of notes of 205,425, and a decrease in the notes in circulation of 321,615. The stock of bullion in both departments is 19,336,927, being a decrease of 50,587, when compared with the previous return.

The discount market retains the less easy appearance lately noticed. The supply of money having sensibly diminished, bills were not generally taken to-day below 2½ to 3 per cent.

HOLLOWAY'S PILLS.—Dyspepsia, indigestion, flatulency, heartburn, biliousness, nausea, want of appetite. French philosophers trace the moral feelings of the mind to the state of the stomach, and there is much wisdom in the speculation. The stomach to the human body is more than the kitchen to the domestic establishment; be it ever so slightly disordered, the whole internal economy is deranged. The young may smile at the simile, and disbelieve the tremendous sacrifice indigestion exacts from its victims. The day will come when they will lament over their dyspepsia as thousands stronger than themselves have done; when it will be well for their comfort or happiness if they will remember these prophetic words, and hold in readiness Holloway's Pills, a certain safeguard.

## Markets.

BREAD.—LONDON, Saturday, April 27.—The prices of wheaten bread in the metropolis are from 8½d. to 9d.; household ditto, 7d. to 8d.

### MARK-LANE.—WEDNESDAY.

There was a very limited quantity of English wheat on sale here to-day; but the general quality of the samples was tolerably good. For all kinds the demand was in a sluggish state; nevertheless, Monday's prices were well supported. Upwards of 17,000 qrs. of foreign wheat having been reported, sales in that description of produce progressed slowly, but at full quotations. Floating cargoes of grain were quite as dear as on Monday. Scarcely any English barley was brought forward; but the supply of foreign was good. The transactions were on a moderate scale, at late rates. Malt moved off slowly, at last week's quotations. The supply was moderately extensive. We were well supplied with oats, which sold steadily, on former terms. Both beans and peas were firm in price, and the best town-made flour sold at 60s. per 39 lbs.

### ARRIVALS THIS WEEK.

	Wheat	Barley	Malt	Oats	Flour
English and Scotch	1,420	430	3,350	—	460
Irish	—	—	—	—	—
Foreign	17,440	6,100	—	45,010	400
				Maize	4,550 qrs.

### CORN EXCHANGE, LONDON, Monday, April 29.

The supply of English wheat to this morning's market was small, and was disposed of at the improved rates of this day's market. For foreign there was a steady demand at extreme quotations. Barley in rather better demand at former prices. Beans and peas each firm. The arrivals of oats are large, many vessels having arrived which are not included in the return. This has given our dealers a better choice; but they were not anxious buyers, and the prices of this day week were barely supported.

### CURRENT PRICES.

	Per Qr.		Per Qr.
WHEAT—		PEAS—	
Essex and Kent, red, old	87 to 87	Grey	87 to 89
Ditto new	82 64	Maple	89 42
White, old	88 71	White	89 44
" new	88 67	Boilers	89 44
Foreign red	85 65	Foreign, white	89 43
" white	87 73		
BARLEY—		RYE	82 34
English malting	89 80		
Obevalier	80 86	OATS—	
Distilling	40 45	English feed	23 30
Foreign	80 44	" potatoe	28 35
		Scotch feed	24 31
MALT—		" potatoe	20 25
Pale	73 78	Irish black	21 24
Obevalier	78 80	" white	22 30
Brown	68 63	Foreign feed	21 27
SHAMS—		FLOUR—	
Ticks	41 44	Town made	82 87
Harrow	41 44	Country Marks	43 45
Small	43 48	Norfolk & Suffolk	43 45
Egyptian	—		

### METROPOLITAN CATTLE MARKET.

MONDAY, April 29.—The total imports of foreign stock into London last week amounted to 11,630 head. In the corresponding week in 1866 we received 9,128; in 1865, 9,794; in 1864, 5,844; in 1863, 4,518; in 1862, 2,140; and in 1861, 2,095 head. There was about an average supply of foreign stock here to-day. Sales progressed heavily at depressed currencies. The arrivals of beasts fresh up from our own grazing districts were on the increase, and, for the most part, in excellent condition. The attendance of buyers was limited. Prime Scots and crosses were in fair request, at prices equal to Monday last. Inferior stock moved off slowly, and, in some instances, the quotations were a shade lower than on this day's market. The top figure was 5s. per 8 lbs. The supply from Norfolk, Suffolk, Essex, and Cambridgeshire comprised about 1,640 wethers, crosses and shorthorns; from other parts of England 600 various breeds; and from Scotland 283 Scots and crosses. We were reasonably supplied with sheep, both as to number and quality. On the whole the trade was inactive; nevertheless, very little change took place in the quotations. The best Downs and crosses in the wool changed hands at 5s. 10d.; out of the wool 5s. per 8 lbs. Lambs were in fair average supply and steady request at full quotations, viz. 7s. to 8s. per 8 lbs. About 250 arrived from the Isle of Wight. There was a steady sale for calves, at very full prices. The top figure was 5s. per 8 lbs. The inquiry for pigs was in a sluggish state at last week's quotations.

### Per 8 lbs. to sink the OZ.

	s. d. s. d.		s. d. s. d.
In. coarse beasts	3 4 to 3 6	Prime Southdowns	5 8 to 5 10
Second quality	3 8 4 2	Lambs	7 0 8 0
Prime large oxen	4 4 4 8	Egs. coarse calves	4 6 5 4
Prime small do.	4 10 5 0	Prime small	5 6 6 0
Coarse small sheep	3 6 3 10	Large hogs	3 2 3 6
Second quality	4 0 4 10	Meatm. porkers	3 8 4 2
Pr. coarse woolled	5 2 5 6		

Quarter-old store pigs, 12s. to 20s. each. Suckling Calves, 11s. to 22s.

### NEWGATE AND LEADENHALL, Monday, April 29.

There are about average supplies of meat on sale here. On the whole, the trade is steady at our quotations. The imports of foreign meat into London last week were 178 packages from Hamburg, and 56 from Rotterdam.

### Per 8 lbs. by the carcass.

	s. d. s. d.		s. d. s. d.
Inferior beef	3 4 to 3 8	Small pork	5 8 to 4 4
Middling ditto	3 10 4 2	Inf. mutton	3 8 4 4
Prime large do.	4 4 4 6	Middling ditto	4 6 4 8
Do. small do.	4 6 4 8	Prime ditto	4 8 4 10
Large pork	3 0 3 6	Veal	4 6 5 8

### COVENT GARDEN, LONDON, Saturday, April 27.

Last week's quotations have not been maintained, forced fruits being considerably in excess of the demand. Both grapes and pine apples are plentiful. Forced vegetables comprise French beans, potatoes, sea kale, and rhubarb. Peas are now over for this season. Apples comprise Nonpareils, Court Penda Plat, and one or two others. A few Kent cobs may still be had. Broccoli continues to arrive from the West of England and the Channel Islands. Potatoes continue to realise high prices. Flowers chiefly consist of orchids, Chinese primulas, violets, pelargoniums, cinerarias, cypripedium, mignonette, and roses.

SEED, Monday, April 29.—There was a limited sale for cloverseed. The few lots taken were on former terms, for general qualities of English red. Borough mixtures are no more wanted at any price; although it is stated that 90 tons have been got ready for delivery, of equally spurious qualities as former deliveries in appearance, but buyers being now in the secret are very wary. White cloverseed remains high, the stocks having been much reduced. Trefoils were steady in price and demand. Spring tares sold in small quantities at previous reduced values for both large and small qualities. From the low rates lately accepted, not many will be now left over for another season or for feeding purposes.

PROVISIONS, Monday, April 29.—The arrivals last week from Ireland were 92 firkins butter, and 4,337 bales bacon; and from foreign ports 22,659 casks, &c., butter, and 1,581 bales bacon. A few new fourth Corks arrived last week met an immediate sale at 80s. landed. Foreign butter declined 4s. per cwt., and met a fair sale at the reduction. The bacon market ruled dull, and prices declined about 3s. per cwt., the dealers only purchasing as they were in want.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, April 29.—There is an improved demand for most kinds of potatoes, on rather higher terms. The supplies are still moderately good. Last week's imports were 2 bags from Amsterdam; 400 tons from Dunkirk; 954 boxes from Genoa; 2 bags from Konigsberg; and 30 barrels from Alexandria. Yorkshire Flukes, 140s. to 185s.; Regents, 130s. to 160s.; Lincolns, 130s. to 160s.; Scotch, 120s. to 180s.; Foreign, 105s. to 120s. per ton.

BOROUGH HOP MARKET, Monday, April 29.—Our market continues dull and inactive; with almost a total absence of demand for any class of goods, the recent concessions in value have not had the effect as yet of stimulating trade, but the opinion seems generally that country stocks are getting low and will require replenishing before long. New York advices to the 16 inst. report the hop market to be very firm, with but few samples of fair quality on offer. Sussex, 140s. to 155s.; Wexford of Kent, 147s. to 160s.; Mid and East Kent, 150s. to 185s.; Farnham and Country, 160s. to 200s.; Yearlings, 110s. to 135s.; Olds, 56s. to 84s.

WOOL, Monday, April 29.—We have no further change to notice in the value of English wool; but the demand for all kinds, both for home use and export, is heavy. The supply on offer is by no means extensive.

OIL, Monday, April 29.—Linseed oil is steady, and olive oils are quiet. In cocoa-nut oil very little business has been transacted, at drooping prices. Rape oil supports its previous value.



TALLOW, Monday, April 29.—The market is steady, and prices are fairly supported. P.Y.C., on the spot, is selling at 44s. 8d. per cwt. Town tallow 44s. per cwt. net cash.

COAL, Monday, April 29.—Market steady at the rates of last day. Hetton, 10s. 6d.; Haswell, 10s.; Wharfedale, 10s. 6d.; Hartlepool, 10s. 10d.; Kilsnoe, 17s. 9d.; Wylam 16s. 6d.; Holywell, 16s. 6d.; Turnhall, 16s. 6d.; Primrose, 15s.; Hartley, 17s. Fresh ships, 35; left from last day, 4. Ships at sea, 10.

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ketown, 22s.; Claverton, 22s. and 20s.; Derby Bright, 20s.;

Barnsley, 20s.; Kitchen Coal, 18s.; Cabbles, 17s.; Hartley,

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